THE LIFE AND WORK OF JESUS CHRIST OUR LORD

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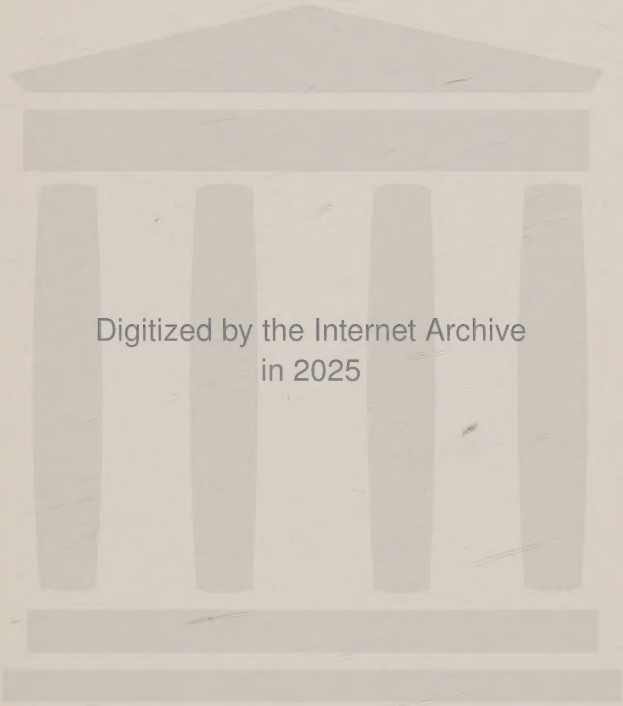
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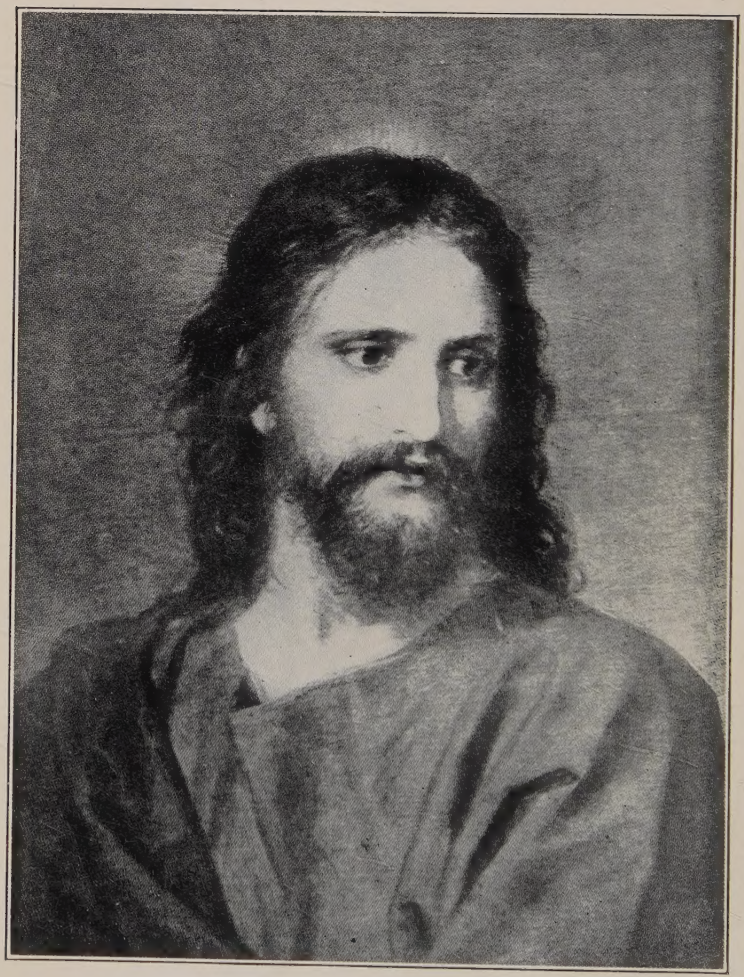

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HEAD OF CHRIST

The Life and Work
of
Jesus Christ Our Lord

BY

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Tilton, N. H.

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FOREWORD

THIS book is the outcome of a series of experiments, extending over a period of several years, in teaching the Life of Christ to young people in our Church schools. The writer found it impossible to do justice to this subject by the source method now so generally employed, for the reason that the four Gospels, the only sources of information on the subject, need a great deal of amplification and explanation to obviate the difficulties of language and construction arising from the efforts of fifteenth-century translators to express accurately in the English of their day the idioms of first-century Greek. Much explanation is also needful in order to give to the mind of the pupil a clear and vivid understanding of the scenes and of the manner of life in Palestine, which form the background of the Gospel story. And it was also found that, as is the case also in any branch of instruction pursued in our secular schools, instruction given entirely or mainly by oral methods, without the help of a good textbook to serve as a source and measure of such information, is soon very largely forgotten.

It was also found that the four Gospels, written as they are from different points of view, differing also considerably in their content, and in the order in which they narrate events, leave, if studied without some printed explanation, very vague and confused ideas in the minds of the pupils regarding the purpose of our Lord's work, and the way in which He carried out that purpose. No human effort can produce really effective results, unless it is based upon a definite purpose, and carried out substantially according to an intelligent, orderly plan; and it is the firm conviction of the writer, that not only was Christ's work, more effective in its results than any other work that the world has ever known, inspired by such a purpose, and carried out according to such a plan, but that it is entirely possible for us to discover, by a careful study of the sources, what that purpose and that plan were, and how they were consecutively unfolded and developed during our Lord's life and ministry.

This book was prepared, in the first place, for the instruction of a class in a Church school, from this point of view; and it has been several times revised in the light of the experience afforded by its use. It is based in the main upon the text of the Gospels, with the addition of such

explanatory matter as may serve to make the story of our Lord's life and work clear and consecutive to the student, and to show how that life and work leavened the life of the world.

The rendering of the Scripture passages is in the main that of the familiar King James Version, but is modified freely by the use of such phrases from the Revised Versions as have appeared to be of decided advantage for avoiding archaisms, or expressing the meaning of the original more clearly and correctly. In a few instances, in which the wording of neither version has seemed quite satisfactory, a retranslation of the original is given. This is not in all cases a strictly literal rendering of the Greek, but is designed rather to give a clear impression of its essential content.

The writer would take this opportunity to express his thanks to all those who have assisted him by suggestion or advice, and by testing the material by actual use in their classes during the course of its preparation.

With the prayer that it may render the person and work of our Blessed Lord more real and helpful to many, this work is now offered for the study of those who desire to know Him better in that Incarnate Life in which He has drawn near to us for our salvation. —T. W. H.

Whitsuntide, 1927.

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I

INTRODUCTION

WHAT year is this?

Do you know why the year in which we are living bears this number?

In old times the different nations of the world had many different ways of reckoning the years. The Romans counted them from the year in which the great city of Rome was founded. The Greeks counted them from the year in which the Olympic games, the greatest festival that they had, were first celebrated. The Jews counted them from the time when they supposed that the world was made. But as time went on, and travel and commerce increased, and the people of different nations came to have more and more to do with one another, these many ways of reckoning time became very inconvenient and confusing. So about fourteen hundred years ago, a Roman monk, named Dionysius, proposed that all Christian nations should agree to reckon time from the year in which Christ was born. So first Italy, and then, one after another, other countries, adopted this

plan, until now it has come to be used over almost all the world.

Why do you suppose Dionysius proposed this plan? And why do you suppose that it has been so widely adopted?

Every country has its great men. China had Confucius. India had Buddha. The great ancient city of Babylon had Hammurabi. Greece had Socrates. Rome had Julius Cæsar. Arabia had Mohammed. Spain had Columbus. France had Napoleon. England had Alfred. Our own country has had Washington and Lincoln. What great work did each of these men do?

But Dionysius thought that Jesus Christ was greater than any one else who had ever lived. And all Christians think so too. Jesus Christ did more for the world than Buddha and Cæsar and Columbus and Washington and Lincoln and all the rest put together. We are going to study His life this year, and try to find out what Jesus Christ has done for the world, and for us.

Jesus Christ lived in Palestine, a little country at the eastern end of the Mediterranean Sea, nineteen hundred years ago. That, of course, is a very long time ago; so we must first ask, how we know today about the things that He did and said.

He lived to be about thirty-three years old. Within fifty or sixty years after His death, a num-

ber of His disciples—that is, those who believed in Him, and followed His teachings—wrote the story of His life, so that the knowledge of it might be preserved for the people of the time to come. Four of these Lives of Christ have come down to us. They are called the Four Gospels, and are supposed to have been written by four men named Matthew, Mark, Luke, and John. We generally speak of them as Saint Matthew, Saint Mark, etc. We give this title, "Saint," to those who have done some great service for God or for His Church. The Lives of Christ which they wrote are called Gospels, because the word "Gospel" means "The Good Tidings"; and as we go on, we shall find out what the good tidings are of which these Gospels tell us, and what the great service was that St. Matthew and the others did in writing them.

St. Matthew's Gospel is supposed to have been written in the first place for the Jews, God's ancient people among whom Christ was born. St. Mark is thought to have written his Gospel especially for the Romans, the most powerful nation of his day. St. Luke is thought to have written his Gospel for the Greeks, the wisest and most highly cultivated people of his time; and St. John is thought to have written his Gospel especially for the Christians. But all Christians read all four of

them now; and we could not do without any of them; for although there are some things that we find in two, or three, or even all four of them, yet each Gospel has its own story to tell.

Here is what St. Luke has to tell us of the reason why he wrote his Gospel:

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word; it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed (St. Luke 1:1-4).

We do not know who this Theophilus was; we only know that St. Luke knew him, and that he was anxious that Theophilus should have a correct knowledge of the Life of Christ; and that he wrote his Gospel in order that Theophilus, and others who might read it, might have this knowledge.

In the course of time many copies were made of this and the other Gospels; and after a while the Gospels, which were written at first in Greek, were translated into Latin and other languages,

and at last into English. Then when the art of printing was invented, millions of other copies were made by the printing-press; and so they have come down to our own time; and every one now can have them and read them.

These four Gospels tell us all that we know of the Life and teaching of our Lord Jesus Christ; and during this year we shall study His Life from them, and try to learn what that Life has meant to the world, and what it ought to mean to each and every one of us.

QUESTIONS

1. From what date do we reckon the years?
2. What do we mean when we say that America was discovered in the year 1492?
3. How long have the years been reckoned in this way?
4. Who first proposed our present way of reckoning the years, and why?
5. What is each of the famous men mentioned in this lesson noted for?
6. Why was Jesus Christ greater than any of these men?
7. How do we know about the Life of Jesus Christ?
8. What are the four Gospels? Name them.
9. What does the word "Gospel" mean?
10. In what language were the Gospels originally written?
11. For whom was each Gospel originally written?
12. Of what use are the Gospels to us now?

II

THE WORLD IN OUR LORD'S TIME

WHEN our Lord was born, very little of the world that we know now was known to civilized men; and the only part that was well known was that which lay around the Mediterranean Sea. This included the southern part of Europe, a little of western Asia, and a narrow strip of northern Africa. South of this lay burning deserts, inhabited only by scattered bands of roving peoples like the Arabs. North of the Alps lay great forests, filled with warlike tribes of rude barbarians; and it is from these rude peoples of the northern forests of that far-away time that we ourselves are mostly descended. But around the Mediterranean Sea were rich cities and cultivated farm lands; and over the sea sailed many vessels carrying grain and other wares from one port to another. Very few ships sailed out into the Atlantic to the west; for the great Ocean was much feared as a region of mystery and danger.

All these lands about the Mediterranean then belonged to one great nation—the powerful Ro-

SARDINIA
IN THE
NEW TESTAMENT PERIOD.

man Empire, which was ruled by the Emperor, Augustus Cæsar, who lived in Rome, the greatest and richest city of the known world. Far away to the east, in India and China, were other great civilized nations; but only a few people from the west had ever visited them, and very little was known about them. And as for America, that part of the world was not discovered for almost fifteen hundred years.

The Roman Empire was a great military nation. Its powerful fleet in the Mediterranean kept down pirates, and made the sea safe for travel and commerce. The Empire around the sea was divided into a large number of provinces, each ruled by a military governor, with the aid of other officers under him, and a large force of soldiers, who kept order, and saw that the laws of the Empire were obeyed. Great roads led from Rome all over the Empire, by which swift messengers traveled, and armies could be quickly sent wherever they were needed. And all around the border were stationed legions of soldiers to defend the Empire from the attacks of the barbarians.

The time about which we are studying was an age of culture and education. There were schools and universities, and many books were written, though printing had not yet been invented, and all copies of books had to be written out by hand.

The Romans themselves, whose homeland was Italy, spoke and wrote Latin; but there were so many different languages in use in the different parts of the Empire, that a common language was needed to enable merchants and travelers to communicate with one another easily. For this purpose, the best language of that day was the Greek; and in our Lord's time, Greek had come to be the common language of education and commerce, and was widely known and spoken all over the Empire. Both Latin and Greek are still read and studied, and the New Testament was first written in Greek.

At the eastern end of the Mediterranean Sea lay the province of Syria; and in the southern part of Syria was Palestine, the country of the Jews, among whom our Lord was born more than nineteen hundred years ago. Palestine was then ruled by Herod the Great, a favorite of the Emperor, who was allowed to call himself king. Herod was an able man, but a very wicked and cruel ruler, and was hated and feared by his people. All the Jews were very patriotic; and they looked back to the time when they had been an independent nation under their own kings; and they longed to rebel and make themselves free once more, as they had done in the days of Judas Maccabæus, their great hero; but both Rome and Herod were too

strong for them now; and whenever they tried to rebel, as they occasionally did, they were put down with great severity.

The great, strong Roman government kept the peace in its great Empire, and ruled its different peoples on the whole pretty well. And yet the Roman world was not happy. Rome itself was a splendid capital, with magnificent temples, libraries, baths, and other public buildings; and both there and in the other chief cities of the Empire, were many rich men, who lived in great luxury; but most of the common people were very poor; and the thousands of slaves, who had been taken prisoners in war, and sold to the rich and noble for servants, had a wretched lot indeed. There were robbers and other dangers to travel along the great roads; and all the great cities were full of vice and wickedness. The chief amusement of the people was the circus, where trained slaves called gladiators were compelled to fight with one another, or with wild beasts, to entertain the great crowds that gathered to see them. There were no hospitals, and no homes for the care of the aged or the orphans; every one looked out for himself as best he could, and the poor and the suffering were left to live or die, as chance might decide.

The chief reason why the world was so wicked and so wretched was that most of the people in

it had no true knowledge of God and of His ways, and so did not know how they ought to live in order to be truly happy. The Romans and the Greeks and the barbarians outside the Empire were all heathen, worshipping a great number of false gods and goddesses who were no better than themselves. They built magnificent temples, whose ruins we can see in many places today, in honor of these false gods; and they tried to win their favor by offering many burnt sacrifices on their altars; but their religious beliefs did not teach them to be kind or pure or honest, or to practise any of the virtues which we think it our duty to observe nowadays, and without which no one can hope to be truly happy. Most of the heathen of the old times lived very much as they pleased, and were good and upright only so far as they thought it for their interest to be so. In fact, many of the wisest thinkers among them had come to see very clearly how absurd these heathen religions really were; but as they knew of nothing better, such persons for the most part merely lost their old faith, and lived with no religion at all.

The whole world needed a Saviour; some one who could teach the people about the true God and His ways, and show them how to get rid of the sin and selfishness that made the world so miserable. Yet in all the world there was no one wise

enough or good enough for this task. How could it be accomplished? Only God could find a way. And God did find a way; and at last, when the world was ready, He sent the Saviour whom the world needed; as we shall see hereafter.

QUESTIONS

1. How much of the world was known to civilized men in our Lord's time?
2. What was the chief nation in the world then?
3. What sort of a government did the Roman Empire have?
4. Who ruled the Roman Empire then? Where did he live?
5. How did people travel in our Lord's time?
6. What was the chief language of travel and commerce then?
7. In what country did our Lord live? Where was it?
8. Who was the chief ruler of Palestine then?
9. Were the people of the world generally prosperous and happy in our Lord's time?
10. Why was there so much suffering then?
11. What sort of religion did most of the people have then?
12. What did the world chiefly need?

III

THE LAND WHERE OUR LORD LIVED

THE land of Palestine, in which our Lord lived, was a little country at the eastern end of the Mediterranean Sea. It was about the size of the State of New Hampshire, and not unlike it in shape; but in other ways it was very different. On the west it was bordered by the long, even coast of the Mediterranean. Along this shore ran a narrow, fertile coast plain. East of this was a belt of hilly country. Far to the north rose the forest-covered Lebanon mountains, crowned by the snow-capped peak of Mount Hermon, which could be seen from many parts of the country. From these mountains a rough, rocky range reached down through the middle of the land, broken about half-way down by the plain of Esdraelon.

To the east of this central range lay the Jordan valley, the deepest valley in the world. Its lowest point lay far below sea-level. The Jordan river itself rose from several great springs near the base of Mount Hermon, and flowed southward

PHYSICAL MAP OF PALESTINE

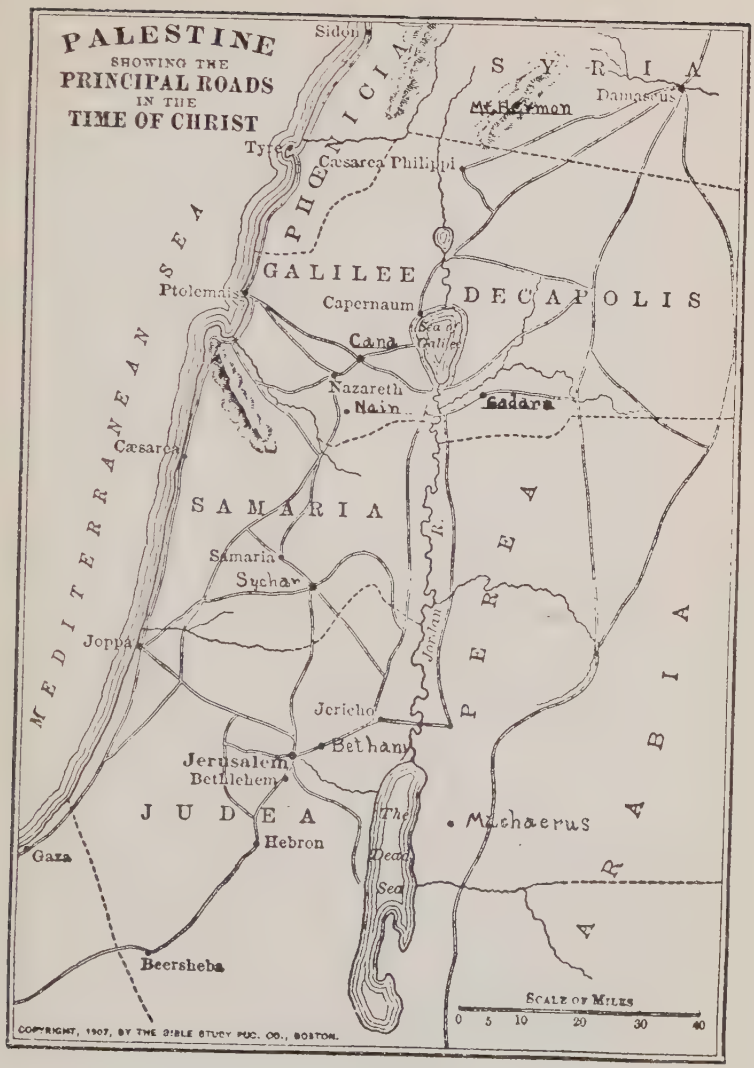
through the little Lake Huleh, in whose marshes still grows the papyrus plant from which the first paper was made. Then it flowed through the Lake of Galilee, surrounded in our Lord's time by busy towns, but now nearly deserted; and then by a swift, winding course down to the Dead Sea, so called because its waters are so salt that no fish can live in it. Beyond the Jordan valley rose the high, rugged mountains of Gilead; and beyond these again lay the Arabian desert.

The climate was cold on the mountains, especially in winter; but it was warm on the coast plain, and almost tropically hot in the deep Jordan valley. The soil was fertile, and in our Lord's day orchards of figs and olives, vineyards, and fields of wheat and barley, were to be seen everywhere. Little white-walled towns, built compactly together, dotted the hillsides, and nestled in the valleys. After the spring rains, the hillside pastures were covered with bright flowers and green grass; but in the hot, dry summer they became bare and brown. In the pastures shepherds watched their flocks, and on the Lake of Galilee many fishermen plied their nets, and gathered in fish which they sold fresh in the near-by towns, or dried and shipped to the large cities.

The country between the Mediterranean Sea and the Jordan river was divided into three parts:

Judea in the south, Samaria in the middle, and Galilee in the north. There were no great cities, but many towns, some of them of considerable size. Jerusalem, in Judea, was the most important of these. It was the ancient capital of the country. Here was the temple, the chief center of the Jewish worship, which had lately been rebuilt by Herod in great magnificence, and which was visited every year by thousands of pilgrims. Here lived the high-priest with his court, the Sanhedrin, and many famous Jewish teachers; for Jerusalem was a great center of Hebrew learning. On the sea coast, west of Jerusalem, was Joppa, the only Jewish seaport of any consequence, and a very poor one, too; for the straight, sandy coast of Palestine had no good harbors. To the north of Joppa was Cæsarea, a Roman city, named in honor of the Roman Emperor Cæsar, where the Roman governor lived, and carried on the government of the country.

The chief town of Samaria was also called Samaria. It was a place of considerable size; but the Jews disliked the Samaritans, who were half heathen, and would have no dealings with them. The Samaritans were descended from a number of Assyrian colonists who had settled there several hundred years before, when the Hebrews of northern Palestine were carried away into captiv-


PALESTINE
SHOWING THE
PRINCIPAL ROADS
IN THE
TIME OF CHRIST
Sidon
PHENICIA
SYRIA
Damascus
Mt. Hermon
Tyre
Cæsarea Philippi
MEDITERRANEAN SEA
GALILEE
DECAPOLIS
Ptolemais
Capernaum
Sea of Galilee
Cana
Nazareth
Nain
Gadara
Cæsarea
SAMARIA
Samaria
Sychar
R. Jordan
PEREA
Joppa
ARABIA
Jericho
Bethany
Jerusalem
Bethlehem
JUDEA
The Dead Sea
Machaerus
Hebron
Gaza
Beersheba
SCALE OF MILES
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ity after their land had been conquered by the powerful King of Assyria from the east. The stricter Jews would not enter these heathen cities, and when they had to travel between Judea and Galilee, would even go by a roundabout way to avoid passing through Samaria.

In Galilee there were many towns, especially along the western shore of the Lake of Galilee. Among these were Capernaum and Bethsaida, of which we shall read later; and inland, among the hills, lay Nazareth, where our Lord passed the first thirty years of His life. At Capernaum the Roman tax collector had his office; for the great high-road which led from Egypt to the great cities of the east passed through this place, and here the taxes were collected to keep the road in repair. It was a very busy road, and caravans of merchants were constantly coming and going, with loads of fruits and grain, linen and wool, gold and silver, papyrus paper and rich dyes, and many other wares.

There were other roads, too, which led out of the country in all directions. Look at the map of the Roman Empire again, and see how Palestine lay right where the traffic from many lands met. There was Egypt to the south, and beyond it, up the Nile, was Ethiopia. To the west lay Greece and Rome, and far beyond them, Gaul, which we

now call France, and Spain. To the north were Syria and Armenia; and to the east, the rich lands of Asia, with their great cities. Remember that the whole world needed a Saviour, and that the work of salvation, which He was to begin, would have to be carried to all those lands, and many others. So Palestine, right in the center, where the three continents of Europe, Asia, and Africa met, was the very best place in the world for the Saviour to be born in, because from here the good tidings of His salvation could be spread far and wide, by many roads, over both land and sea.

QUESTIONS

1. Compare Palestine with your own state in size. Palestine contains about 10,000 square miles. Find the area of your state from a geography book.

2. On which side of Palestine is the sea?

3. Is the surface of Palestine level or hilly?

4. What river borders Palestine on the east? Through what lakes, and into what does it flow? In what way is the depth of the Jordan valley peculiar?

5. What sort of a climate has Palestine?

6. What were the three parts of Palestine in our Lord's day?

7. What and where was the chief city of Palestine?

8. Locate and tell what you can of Joppa; Cæsarea; Samaria; Nazareth; Capernaum.

9. How did the Jews regard the people of Samaria, and why?

10. What were the chief occupations of the people of Palestine?

11. Tell of the roads of Palestine. How did people travel in those days? Why was Palestine the best place in the world for the Saviour to be born in?

12. What sort of people live in Palestine now?

IV

THE PEOPLE AMONG WHOM OUR LORD LIVED

WE have seen that at the time when our Lord was born, the world was very wicked and very wretched; and that the chief reason why it was so wicked and so wretched was that most of the people in it were heathen, and had no true knowledge of God and of His ways—the only ways in which men can live so as to be always happy.

But the world had not always been so wicked and so wretched. In the first chapter of the Bible, the Book which God has caused to be written to tell us the story of His dealings with men, we read that in the beginning, when God had made the world, He "saw all that He had made, and behold, it was very good."

The people of the earliest days were not civilized people. But they were good people. They lived simple, kindly, upright lives. But as time went on, they began to prefer their own ways to God's ways, and grew selfish, and hard, and wicked. Little by little they grew worse and worse, until at last most of them had forgotten

all about God, and the world was full of wickedness. And because selfish and wicked people spread unhappiness all about them, the world came to be full of misery.

But though the people of the world forgot God, He did not forget them; and He determined to bring them back again to His ways, and to deliver them from their wickedness and wretchedness. So He saw to it that, somewhere in the world, there should always be people who knew about Him and His ways.

In the times about which we are studying, when almost all the people of the world had come to be heathen, there was still some true knowledge of God among the Jewish people. Many hundreds of years before, these people had lived in Egypt, a country of northern Africa, where they were held as slaves, and obliged to spend all their time in hard labor for the king. But among them was a man named Moses; and this man God sent to be their deliverer. Under his leadership God set them free from the Egyptians, and led them out to Mount Sinai in Arabia, where He gave them the Ten Commandments, and other laws for their government. And He also promised to give them the land of Canaan, or Palestine, for their home, and to keep them there in peace and prosperity as long as they obeyed His laws faithfully.

All these promises God fulfilled. After forty years of wandering in the wilderness of Arabia, He led them into Palestine; and with His help they conquered its heathen inhabitants, and took it for their own country. Under the leadership of David, who after a time became their king, they became a great nation; and in Jerusalem, their chief city, Solomon, the son of David, built a magnificent temple in honor of God, for the chief seat of their worship.

But the Hebrew people did not keep their part of the agreement with God. Again and again they disobeyed His commandments, and followed their own devices; and again and again God sent His messengers, the prophets, to warn them of the consequences of their sins, and to exhort them to repent and turn to God. But they would not listen to the prophets; and so, at last, God gave them up into the hands of their enemies, the powerful kings of Assyria and Babylon, who conquered them, and carried them away into captivity in the East; and for many years they had to live in exile, far away from Palestine. At last, however, those who remained faithful to God were allowed to return to their own land; and there they lived until our Lord was born among them.

In the meantime the Romans had become the

most powerful nation of the world; and at last Palestine was taken by them, and became a province of the Roman Empire. This was a great grief to the Jewish people, who were very patriotic, and longed for the time to come when they might be independent once more, as they had been under their great King David.

Many of the prophets of the old time left behind them writings, in which they had set down the story of God's dealings with His people, and His messages to them, and the glorious promises which He had given them for the future. These writings were called the Scriptures, and the Jews kept them with the greatest care, and constantly read and studied them; and we have them now in our Bibles. In some of them the prophets told of a Messiah, or wonderful Prince, whom God would send some day to deliver His people from their oppressors, and to bring to them, and to all the world, many great blessings. Here, for instance, is what the prophet Isaiah wrote of Him:

Unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government, and of peace, there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and

to uphold it with justice and with righteousness, from henceforth even for ever (Isaiah 9:6-7).

Jeremiah, another prophet, wrote that the great Prince was to come from the family of King David; and in one of the Psalms we read that He who was to come should be the Son of God Himself.

So the Jews, who, ever since they came back from exile, had been a very religious people, and had tried very hard to keep God's laws carefully, waited and hoped, year after year, for the coming of the Messiah; and the longer they waited, and the more they suffered, the surer they became that God would soon send Him. Besides the Jews of Palestine, there were also many Jewish people living in other parts of the Roman Empire. They also looked for the coming of their Prince; and as they spoke Greek instead of Hebrew, they called the promised Prince "The Christ," a Greek word which means the same as "The Messiah."

At last the time was ripe, and God sent the Saviour; and how He sent Him, we shall learn in our next lessons.

QUESTIONS

1. Why did not the people of the early days remain good? (They preferred their own ways to God's ways.)
2. What people in our Lord's day had some true knowledge of God?

3. These people at one time lived in Egypt. What was their condition there?

4. Whom did God send to them? And for what purpose?

5. Where did Moses first lead them? What did God give them at that place?

6. What did God promise them? On what conditions?

7. Did God keep His part of the covenant that He made with His people? Did the people keep theirs?

8. What happened to the people in consequence of their disobedience?

9. Which of them returned at last to Palestine? (Those who had learned to obey God while in exile.)

10. How did God try to keep the people obedient?

11. Can you name any of the prophets? What did some of the prophets leave behind them? Where do we find their writings now? (In the Old Testament.)

12. Whom did the prophets tell the Jews to expect? What did the Jews call him whom they expected?

V

THE FULNESS OF TIME

FOR hundreds of years the Jews waited and hoped for the coming of the promised Prince, or Messiah, as they called Him in their language, who, they believed, was to deliver them from their oppressors, and make of them a great and glorious nation.

But many things were needful, before the world could be made ready to receive Him. In the first place, God did not intend that the Messiah should be a mere earthly Prince. There were many things that God's people needed more than they needed earthly prosperity and glory. They needed to learn the lessons that He would teach them about right living; and they needed wisdom, and civilized ways of living, to enable them to understand those lessons rightly.

In the next place, the whole world needed to learn those lessons as well as the Jews; and because God loved the whole world, and everybody in it, He wished everybody to have the chance to learn the lessons that the Messiah would teach.

So God waited until the great, powerful Roman Empire could be established, which was able to maintain law and order, and to keep the world peaceful; for only when the world should be at peace could people have time and leisure to hear and attend to the lessons of the Prince of Peace. And God waited until the great Roman roads could be built, and until ships sailed over the sea in great numbers, and commerce and travel flourished; for only then could the news of the Messiah's teaching be easily carried from land to land, and spread widely over the world. And God waited until the Greek language, so wonderfully well suited to express every kind of thought and idea, had become the language of travel and education; for only then would there be a language that every educated person would know, in which the story of the Christ and His teachings could be told to all nations.

But at last the Roman Empire was established, and the world was at peace, and the roads were built, and the ships sailed far and wide over the seas, and civilization flourished, and the Greek language was spread widely abroad; and God saw that the time had come for Him to fulfil His promise.

In the northern part of Palestine, up among the hills of Galilee, was a town called Nazareth. In

this town there lived a very lovely young woman named Mary. She belonged to the family of King David, who had reigned over Israel hundreds of years before; and she was engaged to be married to a good man named Joseph. He was the village carpenter, and was also, like herself, a descendant of King David. This young woman God chose to be the Mother of His Son, the Christ.

So one day God sent His special messenger, the Angel Gabriel, down from heaven to tell Mary of the wonderful honor that He was about to bestow upon her; and this is how St. Luke, who perhaps heard the story from St. Mary herself long afterward, tells us of the Angel's visit:

In the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women." But she was greatly troubled at his saying. And the angel said unto her, "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt bring forth a Son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto

Him the throne of His father David; and of His Kingdom there shall be no end."

Then said Mary unto the angel, "How shall this be?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that Holy One which shall be born of thee shall be called the Son of God."

And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her (St. Luke 1:26-35).

The Blessed Virgin was filled with gladness at this message of the Angel; and in her joy she sang this song, which St. Luke also wrote down in his Gospel, and which we call the Magnificat, and still use in our Church service:

My soul doth magnify the Lord:
And my spirit hath rejoiced in God my Saviour:
For He hath regarded
The lowliness of His handmaiden.

For behold from henceforth
All generations shall call me blessed:
For He that is mighty hath magnified me:
And holy is His Name.

And His mercy is on them that fear Him,
Throughout all generations.
He hath showed strength with His arm:
He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats:
And hath exalted the humble and meek:
He hath filled the hungry with good things:
And the rich He hath sent empty away.

He hath holpen His servant Israel:
In remembrance of His mercy:
As He promised to our forefathers:
To Abraham, and to his seed forever.

(St. Luke 1:46-55).

QUESTIONS

1. What did the Jews call the Prince whose coming they expected?
2. What did they expect Him to do for them when He came?
3. How did they know that He was coming?
4. Why did not God send Him earlier? (Because the world was not ready for Him.)
5. How did the Roman Empire help to make the world ready for His coming?
6. How did the Greeks help to make the world ready for His coming?
7. Whom did God choose to be the Mother of the Saviour?
8. Where was Mary's home?
9. To whom was she to be married?
10. From what great man were both Joseph and Mary descended?
11. How was Mary told that she was to be the Mother of the Christ?
12. What do we call the Song which Mary sang? When do we use it?

VI

THE NATIVITY

AT last the time came when the Christ-child, the Son of God, was to be born into this world. But He was not born in Nazareth, where Joseph and Mary had their home. For just before the time came, it happened that the Roman Emperor, Augustus Cæsar, wished to find out all about the wealth and population of his different provinces, so that he might arrange about gathering the taxes to support his government, and levying soldiers to replenish his army. So he sent out a decree, or order, that lists should be made of all the people and their property throughout his empire.

Now the Jews were very particular about their family relationships. Every Jew, wherever he lived, thought it most important to be reckoned in the family and tribe that he belonged to; and so, when the time came for making up the lists, the Jews all went to report themselves to the Roman officers in the towns where their old family homes were. Joseph and Mary both belonged to the family of King David; and as they were very

proud of their descent from him, they went from Nazareth to Bethlehem, the town where David's old home was, far away to the south, to be enrolled.

It was a long, hard journey over the rocky hills of Palestine; but at last they reached Jerusalem; and then a walk of five miles more over a broad plain and a low range of hills brought them to Bethlehem. It was a little town, and stood on a hill-top, just as it does now, with its gray stone houses clustered thickly together. Around it lay the rich gardens and orchards which gave it its name; for the name "Bethlehem" means "the house of bread"; and beyond the gardens and orchards were the pastures where David, as a boy, had tended his father's sheep, hundreds of years before, and where the shepherds still cared for the flocks from which the lambs were selected for the temple sacrifices.

But when Joseph and Mary reached Bethlehem, they found the town so crowded with people who had come, like themselves, to be enrolled, that in all of its houses they could find no place to stay. They went to the khan, or inn, where travelers usually lodged. It was only an open courtyard, with a high stone wall around it, and arched recesses around the sides for shelter; but it was full, and there was no room for them there.

At last Joseph found shelter, as it is believed, in a cave in the hillside, where animals were kept. There are many such caves in the hills about Bethlehem, and they are still used for sheepfolds and stables. To this cave he brought the Blessed Virgin, wearied with her long journey; and here, at midnight, the Christ-child was born. And His Mother wrapped Him in bands of soft linen, or "swaddling-clothes," as the custom was with babies, and laid Him to rest in a manger—one of the rough stone troughs from which the beasts were fed. And the cave and the manger are still shown to pilgrims in Bethlehem.

No one in Jerusalem, or even in Bethlehem, knew when the Lord of Glory was born into our world in that hillside cave. Joseph and Mary were only poor peasants like thousands of others in that land. But the Angels in heaven knew; and that same night God's messenger brought the news to the shepherds in the fields near by; and they heard the Angels' Christmas carol, and came to the cave, and found the Babe lying in the manger, as the Angels had said, and gave thanks to God for His birth.

And so to this day, whenever the Holy Communion is celebrated, and our Lord comes again to be born in our hearts, and to bless us with His sacramental presence, we sing the Angels' song

THE ARRIVAL OF THE SHEPHERDS *Le Rolle.*

in thankfulness for God's great gift of His only-begotten Son.

This is how St. Luke, who perhaps heard the story years afterward from the Blessed Virgin herself, tells us of the Angels' visit to the shepherds of Bethlehem:

And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another. "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary, and Joseph, and the babe lying in a manger (St. Luke 2: 1-16).

QUESTIONS

1. Where was Christ born?
2. Where is Bethlehem?
3. Why was not Christ born in Nazareth?
4. Why did Joseph and Mary go to Bethlehem?
5. What difficulty did Joseph find when he got to Bethlehem?
6. Who first heard the news of Christ's birth?
7. Who brought the news to the shepherds?
8. How were the shepherds to know the Christ-child when they found Him?
9. What did the Angels do when they knew of Christ's birth? Why?
10. What did the shepherds do when they heard the news?
11. Recite the Angels' Christmas hymn.
12. In what service do we use this hymn?

VII

THE PRESENTATION

JOSEPH and Mary did not return at once to Nazareth. Joseph probably found work in Bethlehem, and they seem to have remained there some time; and before long Joseph found a suitable house in which to live. And on the eighth day, when it was the custom to hold a solemn ceremony for naming a new-born child, they gave the Christ-child the name of JESUS, as the Angel had bidden them; a name which means "The Lord our Saviour."

Another custom of the Jews in those days was that on the fortieth day after their first son was born, his parents should take him to the Temple in Jerusalem, to present him to God, and to give thanks for his birth. So when the fortieth day came, Joseph and Mary took Jesus to Jerusalem, to the Temple, with a pair of doves for a thank-offering. They no doubt came, as was the custom, early in the morning, and waited in the great outer court, with many others who had come with various kinds of offerings, until the great gates were

opened. Then the priests came, and took the offerings of each in turn, to be burned on the great altar in the inner court after the regular morning sacrifice. While this was being done, Joseph and Mary waited outside, offering up their prayers and thanksgivings to God, until the priest came out, and blessed them in the name of the Lord.

And just then a wonderful thing happened. The old prophet Simeon, led by the Spirit of God, came into the Temple court, and took the Child Jesus in his arms, and blessed Joseph and Mary. Here is the way St. Luke tells the story:

And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said,

Lord, now lettest Thou Thy servant depart in peace:
According to Thy word.
For mine eyes have seen:
Thy salvation,
Which Thou hast prepared:
Before the face of all people;

To be a light to lighten the Gentiles:
And to be the glory of Thy people Israel.

And Joseph and His mother marveled at those things which were spoken of Him (St. Luke 2:25-33).

And there was also an aged widow named Anna, a prophetess, who often came to the Temple to pray; and she, coming in at that moment, also gave thanks to the Lord that she had been permitted to see the Christ before she died.

Simeon's song of thanksgiving is called the *Nunc Dimittis;* and we still use it in the Church service at Evening Prayer.

What do you suppose Joseph and Mary thought of all this? We do not know; St. Luke does not tell us what they said; but we may well suppose that they went back to Bethlehem with glad and grateful hearts for the great blessing that God had given to them and to all the world.

QUESTIONS

1. What name was given to the Christ-child? Why?
2. What does this name mean?
3. Where was the child Jesus taken when He was forty days old? Why was this done?
4. What did Simeon say of the child Jesus?
5. When do we use Simeon's song of thanksgiving?

VIII

THE VISIT OF THE WISE MEN, AND THE FLIGHT INTO EGYPT

AFTER the service in the Temple, and Simeon's blessing, Joseph and Mary returned with the child Jesus to Bethlehem. But they were not to live there long. Far away in the eastern country God had made known to certain wise men (some people say they were kings) that in Palestine one had been born who was to be the long-expected King of Israel. Although very few people except the Jews had now any true knowledge of God, some such knowledge had been handed down in Persia from very early times.

The wise men of that land thought that they could read the future from the stars; and so, when a new star appeared in the sky, they thought that it meant that the promised King was born. So they prepared gifts for Him, and made ready to go and do Him homage. The way was long, and their camels traveled slowly. Very likely they were several months on the road; but at last they came to Jerusalem, the Holy City, where they supposed that they should find the new-born King.

BETHLEHEM TODAY

But there was already a king there—Herod, in his great palace on Mount Zion. He was old now, and very ill; and he was constantly haunted by the fear that some enemy would rise up and seize his kingdom. So when he heard of the wise men who had come from the East to do homage to a new King, he was filled with terror and anger; and all the people remembered his cruelty, and trembled, wondering and fearing what he might do. St. Matthew tells the story thus:

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, "Where is He that is born king of the Jews? for we have seen His star in the East, and are come to worship him." When Herod the king had heard these things, he was troubled, and all Jerusalem with him (St. Matthew 2: 1-3).

Herod had heard of the Messiah that was to come; and he knew that the people were expecting that He would soon appear. Herod did not know where the new King was to be found; so he asked the learned men of Israel, who spent their time in studying the Scriptures, and who might be expected to know if any one did. And he hid his real feelings very carefully, hoping to find out who the new King was, so that he might kill him, as

he had already killed many others who had stood in his way. But as we shall see, God did not allow him to carry out his wicked purpose.

When Herod had gathered all the chief priests and scribes of the people together, he demanded of them where the Christ should be born. And they said unto him, "In Bethlehem of Judea; for thus it is written by the prophets:

> "And thou, Bethlehem, in the land of Judah
> Art not the least among the princes of Judah;
> For out of thee shall come a Governor,
> That shall rule my people Israel."

Then Herod, when he had privily called the wise men, inquired of them exactly what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship Him also."

When they had heard the king, they departed; and lo, the star which they saw in the East, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child, with Mary His mother; and they fell down and worshipped Him. And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and His Mother, and flee into Egypt; and be thou there until I bring thee word; for Herod will seek the young child to destroy Him." And he arose, and took the young child and His mother by night, and departed into Egypt; and was there until the death of Herod.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men (St. Matthew 2:4-16).

So it was that God protected His Son from the wrath of Herod. And we still keep the Feast of the Holy Innocents, three days after Christmas, in memory of the children whom Herod killed. But not very long afterward Herod died in great torment.

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, and take the young child and His mother, and go into the land of Israel; for they are dead that sought the young child's life." And he

arose, and took the young child and His mother, and came into the land of Israel (St. Matthew 2: 19-21).

At first Joseph meant to go back and live in Bethlehem. But he found that Herod's son, who was as bad as his father, was now on the throne; and he did not know what to do. But the Angel of the Lord came to him in a dream, and told him to go back and live in Nazareth, far away to the north, where he had lived before, and where the new ruler had no power. So St. Joseph and the Blessed Virgin and the Christ-child all went back to Nazareth; and there they lived quietly together for many years.

QUESTIONS

1. Were the Jews the only people at this time who were expecting a Saviour? (The expectation was widespread among many nations.)
2. What sort of a Saviour was expected? (A great earthly ruler like the Roman emperor, only much greater.)
3. What made the wise men think that the expected Saviour had been born?
4. Why did they come to Palestine to look for Him? (They may have seen copies of the Hebrew Scriptures which foretold His coming; at any rate, His birth among the Jews seems to have been generally expected in the East.)
5. Where did the wise men first look for Christ? Why?
6. Why did the wise men go to Bethlehem?
7. What gifts did the wise men bring to Christ? See if you can find out what frankincense and myrrh are.
8. What did Herod plan to do when he should find out where Christ was?

9. How did God save the Christ-child from the wrath of Herod?

10. How long did St. Joseph stay in Egypt? (Till the death of Herod, which was a few months later.)

11. Why did St. Joseph not return to Bethlehem after Herod died?

12. Where did St. Joseph and his family make their home after this?

IX

THE HOME IN NAZARETH

WHAT sort of a life did our Lord live during those thirty years in Nazareth?

The Bible tells us very little about it; but we can have no doubt that He was brought up just as the other boys in Nazareth were brought up, and that He lived much the same sort of life that they lived; and what sort of life that was we can learn to some extent from the Bible, and more from Josephus, a Jewish historian who lived and wrote not long after our Lord's day, and from other ancient authors; and we can learn a good deal also by observing what sort of a life the boys and girls in that country live now; for the life there has not changed much from what it was in our Lord's time.

Many of the great cities of the olden time have long since fallen into ruin and disappeared; but Nazareth is still there, and is very much as it was when our Lord lived and grew up in it. The town lies near the center of Galilee, the northern division of Palestine. It is built on a bare, rocky hill-

Hofmann.

THE CARPENTER SHOP AT NAZARETH

side; and from the top of the hill one can see far and wide over the country round about. To the north is the snowy peak of Mount Hermon; to the east the deep valley of the Jordan, in which lies, just out of sight, the Lake of Galilee, with the steep purple hills of Gilead beyond. To the south is a beautiful, fertile plain, and beyond it other hills; and to the west, the long ridge of Mount Carmel, with the blue waters of the Mediterranean beyond. And not far away rises a hill, from whose top one can see the great high road from the East to Egypt, leading through the valley to the south, along which Roman armies and companies of merchants and travelers were constantly passing.

After the spring rains, these hillsides are bright with grass and flowers; but in the summer, when there is little rain, they become dry and brown. Here and there are dotted little villages, in some of which, like Cana and Nain, our Lord did some of His wonderful works; and all around are places made famous by the lives of Elijah and Elisha, Gideon and Barak, and many other great men and women of whom we read in the Old Testament stories.

The houses of Nazareth are built close together, as they are in all the villages of Palestine. There are no scattered farms, as there are in our

own country; for the farmers think it safer to live together in the towns, and go out to their farms each day for their work. The houses in the towns are mostly square, one-story buildings of one or two rooms each. They are built of stone, or of clay bricks, dried hard in the hot sun and white-washed. The windows are few and small, and there are no chimneys; for the weather during most of the year is warm, and in winter a charcoal fire in a brazier is enough to keep the house comfortable, and to do the simple cooking that is necessary. The roofs of the houses are flat, and are surrounded by a parapet for safety. They are reached by a stairway outside, and are used as a place to dry vegetables and fruits for winter use, and for many other purposes. The people spend much of their time on them, and in summer often use them as sleeping places.

Inside the houses we should find little furniture, and that only of the simplest kind—a table, perhaps, and a few couches and stools, and a large wooden chest or so, are enough for the needs of the most well-to-do people. For the poorer families, a few mats and cushions, and some wooden dishes and other household utensils, are thought quite enough.

In summer, most of the cooking, and much of the work of the village, is done in the open air.

Joseph probably did much of his carpenter work by the open door of his house. At meal times the family seat themselves on the ground around the common dish in which is contained the principal article of food for the meal—perhaps a stew or porridge—and into this each one dips his bread, the hard crust of which serves as a spoon.

The house is lighted in the evening by a lamp of earthenware, which is just a narrow bowl with a handle on one side by which to carry it, and a projecting lip to hold the wick. It burns olive oil, and gives but a dim light; but there is little need for artificial light, except to help one find one's way in the dark; for no work is done at night, and all go to bed at dark and rise again at dawn.

How did the children spend their time in our Lord's day? They had their playtime, as children do now; and they had many games and plays. In some of these, the children imitated the life about them, as children do now in their play. Our Lord, in one of His parables, speaks of children in the market place, playing at weddings and funerals, and of some who are cross and grumpy, and will not play with the rest. The children played synagogue also, and ran races, and played ball and other games.

Besides their play, the children had also their tasks and duties. No doubt the boy Jesus often

helped St. Joseph in his carpenter work, or brought water for His Mother in an earthen jar from the well at the foot of the hill, where the women of Nazareth still draw water for their households.

And Jesus went to school, too, no doubt. All Jewish boys learned to read and write, so that they might be able to read their sacred books, the Scriptures. They thought so much of the Scriptures that the other nations about them often called them "The People of the Book." Every village had its school for the children. But usually there was no separate schoolhouse. The school was held in the synagogue, or church, and the rabbi, or minister, was usually the schoolmaster. There were no desks, no chairs, no maps, no blackboards. The boys sat on the floor around the master; and the only text book was a copy of the Scriptures. This was a long roll of parchment, or papyrus paper, written in Hebrew letters from right to left, and rolled up on two rods, one at each end. From this the master copied the words and sentences on small slips for the boys to study. When each boy received his slip, he studied it out loud until he knew it by heart. Then he recited it to the master, who then explained it to him. In this way the teacher would drill his

pupils, day after day, until they could recite perfectly, word for word, long passages of Scripture.

The first thing that every pupil learned (in fact, he was taught this by his parents almost as soon as he could speak) was the *Shema,* or Hebrew Confession of Faith, which corresponds to our Creed. It began: "Hear, O Israel; the Lord is our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." You remember that our Lord Himself said that this is the first and greatest of all the commandments. A bit of parchment with these words written on it was enclosed in a case, and fastened to the doorpost of each house; and it was customary for every Jew to touch this whenever he went in or out, to remind himself of his duty to God; and many Jews wore little cases with the *Shema* in them, bound about the head or wrist, for the same purpose.

Besides learning to read, the boys learned to write in the curious Hebrew letters; and they also learned a little arithmetic. Geography there was none in those days; but every Jewish child was thoroughly taught the history of his nation. After he had learned the ancient laws, he read the stories of his people—of Abraham, Isaac, and Jacob, of Moses and Aaron, of Samuel and David, and all

the other great men of his nation—from the Old Testament Scriptures. After these he studied the writings of the prophets, and the psalms, and the books which gave the wise sayings of Solomon and other wise men of the olden time, until he knew by heart thousands of verses from the Holy Books.

The Jewish children also learned a great deal of history from their national customs; for these customs had grown up out of their country's history. The most important of these customs was that of the weekly sabbath. In their law they learned the command, "Remember that thou keep holy the sabbath day." This day was Saturday, which the Jews still observe as their holy day. It began at sunset on Friday evening. From that time on through the next day no work was done. Even the food that was to be eaten on the sabbath was prepared the day before. It was a day of complete rest. In the morning, all who could attended the service at the synagogue, where the prayers were said, the Scriptures read and explained, and the psalms sung, very much as in our own Church service. The rest of the day was spent in feasting, visiting, and short walks, until sunset, when the sabbath was over.

Besides the sabbath, there were the great

national feasts. The most important of these was the Passover, which was kept every spring in remembrance of God's deliverance of His people from their bondage in Egypt. This feast lasted a whole week, and began with the paschal supper, when the roasted lamb was eaten, with unleavened bread and a sauce of bitter herbs, and the story of the great deliverance was told anew. Then there was the Feast of Pentecost, in the early summer, in memory of the Giving of the Law at Mount Sinai; and the great Day of Atonement, a day of fasting and penitence for sin, somewhat like our Ash Wednesday; and the Feast of Tabernacles, when the people camped out in tents for a week, in remembrance of the time when their ancestors had lived in tents, as they wandered for forty years through the wilderness, on their way from Egypt to Canaan; and the Feast of Ingathering, or Harvest Festival, corresponding to our Thanksgiving Day, at the year's end.

All this education made the Jewish children grow up to be very patriotic men and women; and it also made them very religious; for the whole history of their nation was so written in their Scriptures as to teach them always of God's constant care for His people.

So year after year our Lord grew, as other Jewish boys grew, from babyhood to boyhood, and from boyhood to manhood, learning the ways of His people, and studying the Scriptures, which tell us of the ways of God with men; and all the time, as St. Luke tells us, "increasing in wisdom and stature, and in favor with God and man."

QUESTIONS

1. Where is Nazareth?
2. How do the villages in Palestine differ from those in our own country?
3. Why do the farmers not live on their farms in Palestine?
4. Describe the houses of Nazareth.
5. What sort of furniture do they have?
6. How are they lighted at night?
7. Describe a family meal.
8. What were the schools like? Who taught them? Who attended them? (Only the boys; such teaching as the girls had was given them at home by their mothers.)
9. What did the pupils learn in the schools?
10. What was the sabbath? How was it observed?
11. What were the great feasts of the Jews? What did each one commemorate?
12. What great virtues did the Jewish children learn from all these customs? (Patriotism and piety.)

CHRIST WITH THE DOCTORS *Hofmann.*

X

THE CHRIST-CHILD IN THE TEMPLE

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him (St. Luke 2:40).

THIS is the way St. Luke tells us of how our Lord grew up in the home of St. Joseph at Nazareth. He went to the synagogue school, and learned to read and know the ancient Scriptures; He played with the other children of the village; He took long walks in the fields and over the hillsides, and learned to know the world of nature about Him. He did faithfully His daily tasks, lovingly helping His Mother and St. Joseph, and learning those lessons of kindness which He taught and practised so well when He became a man.

The Gospels tell us very little about our Lord's early life. Only St. Luke has anything to tell us about it, and he mentions but one incident. That is the story of our Lord's first journey to the Passover Feast at Jerusalem.

Every year St. Joseph and St. Mary used to go

up to Jerusalem to this Feast, as all Jews who could were accustomed to do. While they were gone, Jesus remained at home, like the other children of the village, with the old people. But when He was twelve years old, He became a "Son of the Law." He now put on for the first time the long striped cloak which the men wore, and was considered to be grown up, and to know His duties and privileges as one of God's people. And this year He went for the first time with St. Joseph and St. Mary to the Passover Feast, which it was now His duty to attend whenever it was possible.

The journey to the Passover Feast was the most important event of the whole year. It was a four days' journey from Nazareth to Jerusalem; and, for safety's sake, the people traveled together in companies, most of them on foot, camping each night by the roadside. It was now spring; the fields were covered with the growing grain, and the hillsides were bright with flowers; and at night the paschal full moon made it almost as light as day. Now and then, as they journeyed, they met with other companies of pilgrims; for thousands of Jews from all parts of Palestine, and from foreign lands too, were on their way, like themselves, to keep the Feast at Jerusalem.

On the fourth day, in the afternoon, they came

in sight of Jerusalem. All the morning they had been singing the "Pilgrim Psalms"; and now when they reached the top of the last hill, and saw the Holy City spread out before them in all its beauty, with its high walls, and its gardens, and its great white marble temple, with its golden roof shining in the sunlight, what a shout of joy went up! and how eagerly they hastened forward!

At last St. Joseph and St. Mary reached the city, and came to the house of the friends with whom they were to stay. Every house was filled with guests. Tents were pitched in the gardens, and round about on the hillsides. Each house was cleaned and adorned in honor of the Feast; and all leavened, or raised, bread was thrown away; for during the seven days of the Feast no leavened bread might be eaten.

The next day was the great day of the Feast. In the afternoon, thousands crowded into the Temple courts, and stood in long rows, each man bringing a lamb for his family for the sacrifice. St. Joseph had bought a lamb, and brought it with the rest; and when the silver trumpets blew, the white-robed priests came and looked at the lambs to make sure that they were perfect; for no lamb that had any kind of blemish might be offered to God in sacrifice. Then the lambs were taken into the inner court and killed, and the

blood was passed up in golden bowls to be poured out before the altar. Then the fat was burned on the altar, and the body of the lamb was given back to St. Joseph; and he carried it back to their lodging, where St. Mary roasted it whole on a cross-shaped frame of pomegranate wood, for the paschal supper. In the evening the family gathered about the table, and ate the roasted lamb with unleavened bread and the sauce of bitter herbs, and said the prayers of thanksgiving, and sang the Passover psalms. At the end of the meal Jesus had to ask the question, "What mean ye by this service?" and then Joseph told the story of how God had delivered His people from their bondage in Egypt fifteen hundred years before.

Every day of the Passover week had its special services; and afterward the scribes and doctors of the law gathered in the porches about the Temple courts to teach the people and to answer questions. In all these things the Child Jesus must have taken great delight; for the Temple was His Father's House, and the priests and doctors were His Father's servants. The Scriptures also, which they taught and explained, were His Father's Book, which He had already learned to know so well in His Nazareth home. So when the doctors gathered the people about them in the

Temple courts, He came with the rest, eager to hear God's Word explained. He knew that His own mission was to bring God's message to men; and He now felt a great longing to be about His Father's business.

At last the Feast came to an end; and the different companies set out on their homeward way. The narrow streets were crowded, and the people jostled one another in great confusion, as one party after another made ready, each hurrying to set forth. At last the Nazareth company started, and with them, of course, were St. Joseph and St. Mary. They probably did not go far the first day, but stopped at a camping place among the hills early in the afternoon, to see that all were there, with their belongings, ready to go on together the next morning. But One who should have been of the party was missing. The Child Jesus was not among them. What could have become of Him? St. Joseph and St. Mary searched through the whole company in vain, and at last turned back with anxious hearts to look for Him; and here is St. Luke's story of how they sought and found Him:

Now His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem, after the custom of the Feast. And when they had ful-

filled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days, they found Him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed; and His mother said unto Him, "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing." And He said unto them, "How is it that ye sought Me? Knew ye not that I must be about my Father's business?" And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man (St. Luke 2:41-52).

QUESTIONS

1. Which was the most important of the Jewish feasts?
2. At what time of the year did it come?
3. What great event did it celebrate?
4. Where was it celebrated? (In our Lord's time it could

be kept only at Jerusalem. Nowadays the Jews keep it wherever they are.)

5. What was eaten at the Passover supper?

6. What question did the youngest person present ask at the end of the supper? Why?

7. When a Jewish boy was twelve years old, what change did he make in his dress? What did it mean?

8. Why did Jesus go with St. Joseph and St. Mary to the Passover?

9. What did the scribes and the doctors of the law do in the Temple porches?

10. Why did Jesus remain behind when the rest set out for Nazareth?

11. Where did St. Joseph and St. Mary find Jesus when they returned to Jerusalem seeking Him?

12. What answer did He make to them when they asked Him why He had remained? What did He mean by it?

XI

THE CARPENTER OF NAZARETH

SO Jesus went back with His Mother and St. Joseph to Nazareth. He knew that His Father's business was waiting for Him, and He longed to be about it; but when He thought it all over, He knew that the time had not yet come. His Father's business was a man's work, and He was still but a lad. He must first prepare Himself for it; and He saw that the right way to prepare Himself was to go back to Nazareth, and grow up to be the right kind of a man, learning the lessons that came to Him day by day, and year by year, just as other boys learn them as they grow to manhood. So He went back with St. Joseph and St. Mary to Nazareth, and "was subject unto them"; that is, He obeyed them in all things, learning from them the lessons that they could teach Him, and helping them in the needs of their daily lives, just as all good children have ever obeyed and helped their parents.

Jesus probably did not go to school much after this time. He was now as old as boys generally

NAZARETH TODAY

are nowadays when they enter high school; but there were no high schools in those days, and He never went to the Temple college in Jerusalem, as St. Paul did. But it was the custom for every Jewish boy, when he was old enough, to learn a trade; and most boys naturally learned the trades that their fathers followed. So, as St. Joseph was a carpenter, our Lord learned from him the carpenter's trade, and worked at it with him for many years.

The carpenter's trade was a humble one in those days, and not nearly as important as it is now. The houses were of stone or brick, with stone or earth floors. There was little woodwork about them, and a carpenter had little to do with house-building, except to set in place the beams that supported the roof, and to make and hang the doors. The chief work of a carpenter was the making of stools and tables and chests and other household articles, and plows and carts and cattle yokes for the farmers. This was the work which our Lord learned to do in Nazareth.

By and by St. Joseph died, and then our Lord became the village carpenter in his place, and lived on in Nazareth, supporting Himself and His Mother by the labor of His hands. And we may be very sure that He was a good carpenter. No piece of work ever left His hands until it was

as perfect as hands could make it—sound, honest, and durable; an example to the workmen of all time.

And that is all that we know about His life for the next eighteen years.

QUESTIONS

1. Why did Jesus go back with St. Joseph and St. Mary to Nazareth?
2. Why did every Jewish boy learn a manual trade?
3. What trade did Jesus learn as He grew older? Who taught Him?
4. Compare a carpenter's work in our Lord's time with the work of a carpenter nowadays.
5. What ways can you think of in which our Lord's life in Nazareth prepared Him for His Father's business later on?

XII

THE CALL TO THE FATHER'S BUSINESS

SO the years went by until our Lord was about thirty years old. During all this time He had been the village carpenter of Nazareth; and no one had ever thought of Him as anything more than a good man, whom all His neighbors respected, and whom all the children loved. I am sure that they must have been very fond of playing about His carpenter shop, and of listening to the wonderful stories that He often told them as He worked.

But when He was thirty years old, something happened. Word came to Nazareth that a new prophet, a man out of the desert, called John the Baptist, had suddenly appeared at the ford where the great high road from the East crossed the Jordan River, and travelers were constantly coming and going; and that this man was preaching to all who would listen, telling them to repent of their sins, and make themselves ready for the coming of the Kingdom of God, which all the

Jews had looked forward to for so many years, and which he said was now close at hand.

In the old times God had often sent His messengers, men filled with His Spirit—prophets, they were called—to speak His word to His people, and to put them in mind of their duty. But it was now four hundred years since the last prophet had died; and in all that time no messenger had come from God to speak His word to His people. So we may well believe that when the news spread about, people flocked from far and near to hear and see this new prophet. What was he like?

He was a stern, rough-looking man, with a weather-beaten face, and uncut hair and beard; and he wore a garment of coarse camel's-hair cloth, with a leathern belt about his waist. What did he have to say to the people?

He told the people that before they could be fit to have any part in the Kingdom of God which was soon to appear, they must repent of their sins and reform their lives; and he seemed to know just what every person especially needed to hear. And what he had to say, he said plainly and bluntly. Here is what St. Matthew and St. Luke, who both tell us about him, have to say of his preaching:

St. Matthew.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, "Repent ye; for the Kingdom of heaven is at hand." For this is he that was spoken of by the prophet Isaiah, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight."

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees

St. Luke.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip, tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests; the word of God came unto John the son of Zachariah in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Isaiah the prophet, saying; "The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His path straight. Every valley shall be filled, and

and Sadducees come to his baptism, he said unto them: "O ye offspring of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham, And now also the axe is laid unto the root of the trees; therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire; every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

Then said he to the multitude that came forth to be baptized of him: "O ye offspring of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

whose fan is in His hand; and He will thoroughly cleanse His threshing-floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (St. Matthew 3:1-18).

And the people asked him, saying, "What shall we do then?" He answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise."

Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" And he said unto them, "Exact no more than that which is appointed you."

And the soldiers likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages."

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or

> not, John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly cleanse His threshing-floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable." And many other things in his exhortation preached he unto the people (St. Luke 3:1-18).

At last the news of John's preaching came to Nazareth; and Jesus heard it. Then He knew that the time had come for Him to be about His Father's business. So He finished up His carpenter's work, and laid aside His tools; and the next morning He bade His Mother goodbye, and set

out for the Jordan, where John was preaching and baptizing.

The place was perhaps two days' journey from Nazareth. When our Lord reached it, He stood quietly among the crowd, listening to John, as he preached by the river side. When he had finished, and the people had gone their ways, Jesus came down to where John stood. John had probably never seen Him before; but He knew at once, from the voice of God in his heart, that this was the Christ, for whose coming he had been sent to prepare.

Our Lord, of course, had no sins to confess; for He was without sin: but He knew that Baptism was the proper way for Him to dedicate Himself to the work which His Father meant Him to do, and which the time had now come for Him to take up; and He asked St. John that He too might be baptized. And then a wonderful thing happened:

Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended into a bodily form like a dove upon Him; and a Voice came from heaven, which said: "Thou art my beloved Son; in Thee I am well pleased (St. Luke 3:21-22).

QUESTIONS

1. When our Lord was about thirty years old, what new prophet did God send with a message to His people?

2. What was this new prophet's message, and where did he preach it?

3. What happened when the news of his preaching spread around?

4. What did John do to those who believed his preaching? Why?

5. What does Baptism mean? (It represents the cleansing of the soul from sin.)

6. Compare St. Luke's and St. Matthew's accounts of John's preaching. Which evangelist tells us most about it? What does he tell us more than the other?

7. What did Jesus do when He heard the news of John's preaching?

8. Why was Jesus baptized?

9. What happened when Jesus was baptized?

10. Whose Voice spoke from heaven, and what did the Voice say?

XIII

IN THE WILDERNESS

OUR Lord knew that His Father's business was calling Him, and that it was now time for Him to be about it. He had dedicated Himself to that business by His Baptism; now He had to decide how He ought to go about His work. And that work was to save His people from sin, and to bring them into the Kingdom of God.

A famous physician once said that if he were given five minutes to save a man's life, he would take two of them to consider what to do. So, as our Lord had before Him the great work of saving men's souls, He knew that He must next consider very carefully what to do to accomplish this great work which His Father had given Him. So now He went away by Himself into the wilderness of Judea; the lonely, mountainous region between Jerusalem and the deep valley of the Jordan—a wild, rough country, inhabited only by the wild beasts—and there He spent forty days in deep thought, meditating and praying, and planning how to go about His Father's business. And

so busy was He with His thoughts, that He quite forgot His bodily needs; and in all that time He ate no food.

He knew that His work was to establish the Kingdom of God on earth; and He thought of many ways in which He might do this. But some of those ways He knew at once were wrong ways; and He realized that Satan, the great enemy of God and man, was putting them into His mind, to try to turn Him away from the real work that His Father had sent Him to do.

When the forty days were over, He began to feel very hungry; and then Satan said to Him that as He, the Son of God, had all God's power at His command, and might make from the stones of the wilderness bread to satisfy His hunger, so He might build up the Kingdom of God by using His great power just to relieve His bodily needs, and those of the multitudes who were also hungry and destitute. What could be better than a Kingdom in which everybody was comfortable and happy? But Jesus knew that His Father had not sent Him into this world just to make people comfortable. His great work was to make the people truly happy by learning to love and serve God; and this He must do by preaching God's word to them. So He put this temptation away from Him. Our Lord no doubt at some later time

told His disciples of these forty days in the wilderness; and this is how St. Matthew, who remembered our Lord's words so well, tells us the story of this temptation:

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when He had fasted forty days and forty nights, He afterward hungered.

And the tempter came and said unto Him, "If Thou art the Son of God, command that these stones become bread." But He answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (St. Matthew 4: 1-4).

Then Satan reminded Jesus that He was the promised Messiah, whom everybody was expecting; and he tried to make our Lord believe that He could best prove that He was the Messiah, and make people believe in Him, by doing the sensational things that many of the Jews expected the Messiah to do when He came. But Jesus knew that people's hearts could not be won to God in this way; and it was their hearts that He knew that He must win, first of all. So He put this temptation away from Him.

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the Temple, and

saith unto Him, "If Thou art the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone." Jesus said unto him, "Again it is written, Thou shalt not make trial of the Lord thy God" (St. Matthew 4: 5-7).

Then Satan showed our Lord all the kingdoms of this world, and told Him that all the beauty and glory in them really belonged to him; but that he would give them to our Lord for the Kingdom that Jesus wished to build up, if only Jesus would acknowledge Satan as the god of that Kingdom, and worship him as such. This might mean that Satan tempted Jesus to win and to rule that Kingdom in Satan's way. For instance, he may have tempted our Lord to use His power to set His people free from Rome, and to build up the earthly kingdom that they were looking for, by starting a great religious war; for war, with all its horrors, is what Satan delights in above all things. But our Lord knew that His Kingdom was to be the Kingdom of God, and that He must lead His people into that Kingdom by teaching them to love the ways of peace, charity, and good will.

Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms

of the world, and the glory of them; and he saith unto Him, "All these things will I give Thee, if Thou wilt fall down and worship me." Then saith Jesus unto him, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil leaveth Him; and behold, angels came and ministered unto Him (St. Matthew 4:8-11).

So our Lord put away all the temptations by which Satan tried to draw Him away from His Father's real business, and came out of the wilderness, ready to begin the work that His Father had sent Him to do, in the right way. And presently we shall see what that way was.

QUESTIONS

1. Where did our Lord go after His Baptism? Why?
2. What sort of a place was the wilderness of Judea?
3. How long did Jesus remain in the wilderness? What was He doing during that time?
4. Who met our Lord in the wilderness?
5. Why did Satan tempt our Lord in the wilderness?
6. Tell the story of the first temptation as St. Matthew describes it. What did it mean?
7. Tell of our Lord's second temptation, and its meaning.
8. Tell of our Lord's third temptation, and its meaning.
9. What did our Lord use to help Him in these temptations? How did the Scriptures, of which He thought, help Him? (They showed Him God's way more clearly.)
10. How was our Lord helped and encouraged after the temptations were over?
11. How may our Lord's experience in the wilderness help us when we are tempted?

XIV

THE FIRST DISCIPLES

OUR Lord's forty days' retirement in the wilderness was the first time of which the Gospels tell us, when He was tempted by the Evil One; but it was not the only time, by any means. Our Lord was "a man of sorrows and acquainted with grief." There were many times of sadness and suffering in His Life, when Satan and his evil spirits tried with all their might to discourage Him, and to turn Him away from His Father's business; but He never yielded to temptation. In the Epistle to the Hebrews we read that He "was tempted in all points like as we are, yet without sin"; for He had come into this world to save men from their sins; and this He did by overcoming the assaults of the evil spirits that made men sin.

During those forty days in the wilderness our Lord had been considering and planning how He could best go about His Father's business of saving men from sin, and building up the Kingdom of God; and He had decided that the best way

was to begin by teaching those who would listen to Him about God's Kingdom and its ways. But first He felt that He ought to return to Nazareth, and set His affairs in order there, so that He might be free to go at any time wherever His Father's work might call Him. So He left the wilderness, and started back toward Nazareth.

On His way He passed once again the place where John the Baptist was still preaching. By this time great crowds had gathered to hear John; and among them had come priests and scribes from Jerusalem, wondering whether this man, about whom every one was talking, could be the Christ whom they were all expecting. And as Jesus stood by, watching the crowd and listening to John, and perhaps wondering whether there were any there who would listen to His message, these men came up to ask John whether he were the expected Messiah.

This is the witness of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed, "I am not the Christ." And they asked him, "What then? art thou Elijah?" And he said, "I am not." "Art thou the Prophet?" and he answered "No."

Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

He said, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord; as said the prophet Isaiah."

And they asked him, and said unto him, "Why baptizest thou then, if thou art not the Christ, neither Elijah, neither the Prophet?"

John answered them, saying, "I baptize with water; but there standeth one among you, whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose" (St. John 1:19-27).

No one knew whom John meant. But among John's followers was a little group of fishermen from Bethsaida, a village on the shore of the Lake of Galilee. Among them were two pairs of brothers, Andrew and his brother Simon, and James and his brother John. They had come like the rest, and had listened to John the Baptist as he preached, and had believed his teaching, and had no doubt been baptized by him like many others; and now they were looking eagerly for the Christ of whom John spoke, and were quite ready to follow Him when He should come.

A day or two after this two of them were standing with John the Baptist as Jesus walked by. One was Andrew; and the other is supposed to have been John the fisherman, his friend; for it is he who tells this story, of how Jesus began

to gather around Himself a little group of men who were ready to listen to Him, and learn about the Kingdom of God. And this is what John tells us of how he and his friends first met the Lord:

Again, on the morrow John was standing, and two of his disciples; and looking upon Jesus as He walked, he said, "Behold the Lamb of God." And the two disciples heard him speak; and they followed Jesus. And Jesus turned, and saw them following, and said unto them, "What seek ye?" And they said unto Him, "Master, where abidest Thou?" He said unto them, "Come and see." They came and saw where He abode; and they abode with Him that day; for it was about the tenth hour (St. John 1:35-39).

The tenth hour was about four o'clock in the afternoon. We do not know what Jesus and the two men talked about. Very likely it was about the Kingdom of God. But they were so much impressed with what He had to say, that each one went and hunted up his brother, that he might share with him this new friendship. Andrew found his brother Simon first, and brought him to Jesus; and soon afterward, we may believe, John brought his brother James. And then others came.

The day following Jesus was minded to go forth into Galilee; and He findeth Philip, and saith unto

him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found Him of whom Moses in the law, and the prophets, did write—Jesus of Nazareth, the Son of Joseph." And Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip said unto him, "Come and see."

Jesus saw Nathanael coming to Him, and said of him, "Behold an Israelite indeed, in whom is no guile." Nathanael said unto Him, "Whence knowest Thou me?" Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig-tree, I saw thee."

Nathanael answered and said unto Him, "Master, Thou art the Son of God; Thou art the King of Israel." Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." And He said unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (St. John 1:43-51).

QUESTIONS

1. How did Jesus decide to go about His Father's work?
2. Where did He go when He left the wilderness?
3. When John the Baptist saw Jesus coming back from the wilderness, what did he say of Him? To whom did he say this?
4. What did Andrew and his friend do when John pointed out Jesus?

5. What did Andrew do after he had talked with Jesus? Why?

6. Who was the next disciple to follow Jesus? What did he do after he met Jesus?

XV

THE FIRST MIRACLE

THE next day Jesus went on His way back to Galilee, from the place where John was still preaching, to arrange His affairs at home, so that He could go about His Father's business of preaching the good tidings of the Kingdom of God; and His six disciples went with Him.

While He was attending to these matters, there came an invitation for Jesus and His disciples to attend the wedding of some friend, whose name we do not know, in the neighboring village of Cana; and they all went together to the wedding. Our Lord's Mother, St. Mary, was already there, helping in the preparations.

Among the Jews, a wedding was a great occasion. The feast was held at the bridegroom's house, and the festivities usually lasted three days; and it was the bridegroom's duty to be as hospitable as his means allowed, and to provide plenty for the guests to eat and drink. But in the midst of this feast, the bridegroom was mortified to find that he had not provided enough wine, and

William Hole.

THE MIRACLE AT CANA

that it was all gone. What could be done? Cana was but a little village, and there was no time to send away for more.

Our Lord's Mother came at once, and told Him; for she had already learned that He was always willing to help people who were in need, and that He was often able to do so, even when there seemed to others to be no way; and she felt sure that He could find some way this time. And she was not disappointed. He knew at once what to do; and St. John, who was among the guests, tells us in his Gospel how, by His Divine power, our Lord provided wine enough for all the company.

His mother said unto the servants, "Whatsoever He saith unto you, do it." Now there set there six waterpots of stone, after the Jews' manner of purifying, containing two or three firkins apiece. Jesus said unto them. "Fill the waterpots with water." And they filled them up to the brim. And He said unto them, "Draw out now, and bear unto the ruler of the feast." And they bare it.

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that drew the water knew), the ruler of the feast called the bridegroom, and said unto him, "Every man setteth on first the good wine; and when men have drunk freely, that which

is worse; but thou hast kept the good wine until now!"

This beginning of His signs did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him (St. John 2: 5-11).

His disciples believed on Him. What did they believe? They believed what His *sign,* as St. John calls His wonderful act, told them; and that was, that He had from God a power such as no other man had. They knew now that He was not only a delightful companion, and a wonderfully wise teacher, but that He was Lord of Nature, and that nothing would be impossible with Him.

This miracle was the first of many wonderful works, all of which our Lord did to help people who were in some kind of need. All His life He was helping people, and teaching them by His example, as He did that day at Cana, to do good to others whenever they had the chance, and in whatever way they were able.

QUESTIONS

1. Where was Cana? What disciple lived there? (St. John 21: 2.)
2. Why did our Lord go there?
3. Who went with Him?
4. What unfortunate situation developed at the wedding? Why was it unfortunate?
5. How did our Lord meet the need that arose?

6. Did our Lord's Mother know that He could be of help at this time?

7. Why did our Lord provide wine for the feast?

8. Why does St. John call our Lord's provision of the wine a "sign"?

9. What two lessons did our Lord's disciples learn from His first sign, or miracle?

XVI

THE YEAR IN JUDEA

OUR Lord had decided that His Father's business ought to begin at His Father's House, where, eighteen years before, as a boy of twelve, He had first felt the wish to be about His Father's work. And the best time to begin this work, He thought, must surely be when there were many of His Father's people there; and that would be at one of the great festivals. So as the Passover, the greatest of all the Jewish festivals, was now close at hand, Jesus went up to Jerusalem.

When He reached Jerusalem, He found the great outer court of the Temple, into which everybody, Gentiles as well as Jews, might go, crowded with people. There were thousands of pilgrims who had come up to worship at the feast, not only from all parts of Palestine, but from all over the known world. The law required every male Israelite, at least those who lived in Palestine, to visit Jerusalem each year for this feast; and St. Luke tells us how our Lord's parents, like all conscientious Jews, always observed this custom.

And those who lived in distant lands went when they could, and thought it their duty to make this pilgrimage, however far away their homes might be, at least once in their lifetime.

In the porches around the Temple court the scribes and doctors of the law used to teach and expound the Scriptures to groups of people who gathered about them, eager to learn of their wisdom; and in one of these porches we may believe that our Lord, like them, taught those who came to listen to Him. St. John tells us that He wrought miracles also. In the city were many who were blind and lame and suffering in various ways, and these sat in the streets and by the gates of the Temple, hoping to receive alms from the charity of the pilgrims; and our Lord, who never refused the needs of those who sought His help, must have healed many of them by that same Divine power by which He had done His first great sign at Cana. And many who were healed, or who saw the miracles that He did, believed in Him.

Sometimes people came to His lodging at night, like Nicodemus, one of the rulers of the Jews, to ask him questions about things that puzzled them. St. John tells us how our Lord said to Nicodemus, who wanted to know how one could enter into that Kingdom of God, for which all the Jews were

waiting and hoping, "Verily, verily, I say unto thee, Except a man be born again, he can not see the Kingdom of God."

Nicodemus could not understand what Jesus meant; and so Jesus said to him:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (St. John 3:5-6, 14-17).

We are born of water and of the Spirit when we are baptized; and by baptism we are born into a new life, the life of the Christian Church, which is God's Kingdom on earth, and in which, by believing our Lord and following His teachings, we are to be made ready for the eternal life of God's Kingdom hereafter in heaven.

The Passover Feast was held in the spring; and for several months our Lord remained in and about Jerusalem, teaching and healing the sick, busy every day at His Father's work. He

worked very quietly, and the Gospels do not tell us very much about this part of His work; but everywhere the people listened to Him gladly. He did not at this time preach to great crowds, as He did afterward in Galilee; but He seems to have spent His time talking quietly to the people whom He met; to small groups in a marketplace, or to two or three on a hillside in the country, telling them of the Kingdom of God and its ways.

In this way the summer and autumn passed away; and more and more people came to listen to our Lord's wonderful teaching, and returned home with their hearts filled with the hope of the Kingdom of God, until great numbers of people, all through Judea, had become His disciples, and were looking to see the Kingdom soon come under His leadership.

In the meanwhile John was still preaching and baptizing near the Jordan. But many of the Pharisees of Jerusalem distrusted his influence. There was another sect known as the Zealots, who were numerous in Galilee. Both they and the Pharisees hated the Roman government, and looked for the Kingdom of God; but while the Zealots were always looking for a chance to rebel against the Romans, and to bring in the

Kingdom of God by force, the Pharisees knew that the Romans were far too strong for them; for more than one such effort had already been tried, and had failed. So the Pharisees, fearing that any more such risings would only result in the Jews losing what little freedom they still had, preferred to live quietly under the Roman rule, and to keep their Law as strictly as possible, believing that when God saw that His people could keep His Law well enough to deserve the blessings of His Kingdom, He would find a way to bring it in.

The Pharisees distrusted John's earnestness and his success in arousing popular feeling, because they feared that it might lead to a Zealot uprising, and to trouble with the Romans. So when it began to be told round about that the new prophet, Jesus, was making more disciples even than John, the Pharisees began to distrust Him too.

So as the winter came on, our Lord saw that it was best that He should now carry His Father's work into other parts of the country. So He left Judea, and journeyed northward, with His disciples, toward His old home in Galilee.

On His way northward, He passed through the middle part of the country which was called

Samaria. Here He stopped one day, at noon, to rest by the side of a famous well, which Jacob, His ancestor, had dug hundreds of years before to get water for his cattle. While He rested here, His disciples went to the neighboring village to buy food. Presently a woman came from the village to the well to draw water; and Jesus spoke to her of the living water that He could give to refresh the thirsty souls of those who would listen to Him. What do you suppose that He meant by this living water? Some day you will study the talk which He had with this woman at the well, and try to understand the wonderful lesson which He taught her; but now we must push on with the story.

The woman was so impressed with what Jesus said to her, that she went and brought the people of the village to hear Him, just as Andrew had brought his brother Simon before; and the people were all so eager to hear Him, that He stayed with them two days, telling them about the Kingdom of God. Then He went on His way, and so came at last to His old home at Nazareth. But Nazareth was not to be His home any longer, as we shall see in the next lesson.

QUESTIONS

1. Name the three parts of Palestine, and tell where each was.

2. In which part was Jerusalem? Nazareth?

3. Why did our Lord go to Jerusalem? At what time? Why did He choose this time for His visit?

4. How did our Lord chiefly teach at this time? (Probably for the most part in conversation with individuals and small groups.)

5. What did He talk mostly about?

6. What did the people at this time think that the Kingdom of God would be like?

7. How did our Lord tell Nicodemus that one could enter into the Kingdom of God?

8. What did our Lord mean by being "born of water"?

9. What is required of persons to be baptized? (See the Book of Common Prayer, p. 271.)

10. What does Repentance mean? (Turning the heart to God.)

11. What did our Lord say to assure Nicodemus that God wishes to bring us into His Kingdom?

12. About how long did our Lord probably teach in Judea at this time?

13. Why did He leave Judea? Where did He go?

14. Whom did He meet near the well in Samaria? What did He talk with her about?

15. How did the Jews and the Samaritans regard each other? (See Chapter III.)

16. How did the Samaritans receive Jesus? (St. John 4:39-42.)

XVII

THE RETURN TO GALILEE

AT last our Lord reached His home in Nazareth. Very gladly must His Mother have welcomed Him; for it was many months since He had left her to go to the Passover Feast and begin His work in Jerusalem.

The next day He went to Cana, where He had made the wine at the marriage feast. Here also they welcomed Him gladly; and very soon the news of His return to Galilee spread to the other towns round about.

There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down and heal his son; for he was at the point of death. Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe." The nobleman said unto Him, "Sir, come down, ere my child die." Jesus said unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him; and he went his way. And as he

was now going down, his servants met him, saying unto him that his son lived. So he inquired of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at that hour in which Jesus said unto him, "Thy son liveth"; and he himself believed, and his whole household (St. John 4:46-53).

When Jesus returned to Nazareth, the news of the healing of the nobleman's son was already being told there; and all were eager to see and to hear their fellow townsman, who had become such a wonderful teacher, and was able to work such remarkable cures.

On the next sabbath morning all the people of the town came together to the synagogue for their weekly worship. The synagogue was a large hall with a flat roof borne on rows of columns. At one end was an alcove with a curtain before it, before which hung a lamp that was always kept burning; and in the alcove was a chest containing copies of the sacred Scriptures written on long strips of parchment, rolled up on metal rods. In the center of the room was a platform on which stood a desk for the reader, and behind it were the seats for the elders, or chief men of the village. The rest of the men, and the boys, sat on the floor around the platform; and at the back of the room,

or in a gallery, the women and girls took their places.

When the time came for the service, the people gathered in the synagogue. Each man wore his tallith, or praying-stole, a strip of woolen cloth with fringed ends that hung about the neck, and had his phylacteries—little leather cases with strips of parchment inside, that had verses of the Law written on them—bound about his forehead and his arm. Each one left his sandals at the door as he entered, as the people still do on entering a house in Eastern countries. The synagogue was well filled that sabbath day; for they all knew that Jesus would be present, and every one was eager to see and hear Him.

The service began with prayers and verses from the Law, in some of which the people joined, as they all stood about the platform. Then they sang the psalms for the day; and after that they all sat down while the lessons for the day were read. The service was very much like our own Church service, with its prayers and hymns and lessons. There were two lessons; one from the Law, and one from the Prophets. It was usual for the ruler of the synagogue, its chief officer, who usually led the service, to ask some members of the congregation to read the lessons; and

then to ask some one of them to speak to the people, if he had any word of exhortation for them.

On this particular day, when the time came for the lesson from the Prophets to be read, the keeper took from its case the roll of the Prophet Isaiah, and called upon Jesus to read. The lesson for the day was from the sixty-first chapter. How eagerly they must have listened as He unrolled the parchment, and read the lesson, and then took His seat on the platform to speak to them. And here is the story of what happened, as St. Luke tells it to us:

And He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written, "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on Him. And He began to

say unto them, "Today hath this scripture been fulfilled in your ears." And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth. And they said, "Is not this Joseph's son?"

And He said unto them, "Doubtless ye will say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in Thine own country." And He said, "Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

And all they in the synagogue, when they heard these things, were filled with wrath; and they rose up, and cast Him forth out of the city, and brought Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way (St. Luke 4:16-30).

The people of Nazareth had quite forgotten that Elijah and Elisha had ministered to Gen-

tiles, or foreigners, as well as to Jews. They had come to think that God's favors were meant for the Jews alone; and they were so angry when our Lord told them that God cared also for the Gentiles, whom they detested and despised, that they drove Him out of the city, and tried to kill Him.

And so, as His own neighbors would not listen to Him, our Lord left Nazareth, and went and dwelt in Capernaum, down on the shore of the Lake of Galilee, near the home of His disciples, Simon and Andrew and James and John. And the people of Capernaum welcomed Him, and listened to His teaching gladly.

QUESTIONS

1. How long did our Lord continue teaching in Judea?
2. Why did our Lord return to Galilee after this?
3. How did our Lord plan to begin His work in Galilee? (St. Luke 4: 15.)
4. Tell of our Lord's act of kindness to the nobleman of Capernaum.
5. Where did our Lord first try to teach?
6. Describe the synagogue. What was it used for?
7. Describe the congregation. Was Jesus well known to them?
8. When was the synagogue service held? What was it like?
9. How did the people receive our Lord's teaching? (At first they were surprised at His wisdom; then they were offended that one of their humble fellow-townsmen should presume to teach them in this way. They were accustomed to be taught by scribes and rabbis who had been through a long course of training, and were learned in the Law.)

10. What made the people angry at last? (Our Lord's declaration that God cared for the heathen, such as the widow of Zarephath, whom Elijah helped, and Naaman, the Syrian general, whom Elisha healed of his leprosy.)

11. What did the people of Nazareth try to do to Jesus?

12. What did Jesus do when the people drove Him out?

XVIII

THE CALL OF THE FOUR

WHEN our Lord found that the people of His own town would not listen to Him, He left Nazareth, and went to live and teach in Capernaum, by the shore of the Lake of Galilee. And people came there to hear Him from all the country round about.

The Lake of Galilee is a beautiful mountain lake of clear blue water, lying deep among the hills. They rise steeply from the water in most places; but on the northwestern shore they lie back from the beach, leaving a beautiful meadow about a mile wide between. In old times this meadow was very fertile; the soil was good, and the gardens were famous for their early fruits. Several towns, of which Capernaum was one, lay along the shore; and it was a busy region. Besides the farmers, working in their fields and gardens, there lived in the villages along the shore many fishermen, who supplied fish from the lake for the markets of Jerusalem and other towns. On the lake were many fishing-boats; and some of

these belonged to our Lord's friends. Then the great high road which led from Damascus and the East to the Mediterranean cities, and to Egypt, passed by these towns; and along this road many caravans of camels, loaded with goods, were constantly coming and going.

Just about this time John the Baptist's work came to a sudden end. Herod, the ruler of Galilee, the son of the Herod who had killed the children of Bethlehem thirty years before, had married his brother Philip's divorced wife Herodias; and John, who feared no one, and denounced wickedness wherever he found it, went to Herod, and told him plainly that his marriage was a sin. Herod and Herodias both hated John for this, and Herod put him in prison, in his great castle of Machærus, which he had built east of the Jordan to defend his province against the wild tribes of the desert. Herodias would have had John killed, if she could; but Herod was afraid to put him to death, knowing that all the people regarded him as a prophet; so he kept him in prison.

Our Lord now took up John's work; only, instead of preaching in the wilderness, He taught in the synagogues of Capernaum and the neighboring towns. He began as John had begun, by telling the people to repent of their sins, and to cleanse

their hearts, so as to make themselves ready for the Kingdom of God. But very soon He began to try to teach them what the Kingdom of God was like. He showed them that it consisted in living peaceably with one's neighbors, and showing them kindness and good-will; and then He began to heal the sick that were among them, in order to show them by His example the duty of doing good to others whenever the opportunity comes. And then the people began to come to Him in crowds, bringing the lame and the blind and the sick and the suffering; and He healed them all.

Then He saw that He would need help in His work; and He thought of His friends, Andrew and Simon, and James and John, who had been with Him at the Jordan with John the Baptist, and in Jerusalem, and at Cana, where He had made the wine at the wedding. When He had come to live in Capernaum, they had gone back to their fishing business near by; but now His need of helpers was so great that He felt that He must have them with Him all the time, to be His disciples. A disciple means a learner; and they were now to learn to work with Him, and to help Him in His work. So one morning He

CALLING THE FISHERMEN

went down to the shore; and there He found them busy with their boats and nets.

And Jesus, walking by the Lake of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He said unto them, "Follow me, and I will make you fishers of men." And they straightway left their nets, and followed Him.

And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. And they straightway left the boat and their father, and followed Him (St. Matthew 4: 18-22).

And Jesus went about, with His four disciples, teaching in the synagogues, and preaching the good tidings of the Kingdom, and healing all manner of sickness and all manner of disease among the people.

He showed His love and His power in other ways also, besides healing those who were sick in body. There were some who had fallen under the power of evil spirits; for in those days evil spirits had gained such power over men that they sometimes took possession of them, and made them insane, and compelled them to say and do as the evil spirits pleased; and sometimes made

them do harm to themselves and to others. But when the Lord came near, the evil spirits were afraid of Him; and when He commanded them to depart, they had to go. In the following story, St. Luke tells us of how our Lord drove these evil spirits out of people who were afflicted by them. It was on a sabbath day, at Capernaum; and our Lord had gone into the synagogue to teach; and all the people were very attentive to hear Him.

And in the synagogue there was a man that had a spirit of an unclean demon; and he cried out with a loud voice, saying, "Ah! what have we to do with Thee, Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art—the Holy One of God!" And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And the demon threw him down in the midst of them, and came out of him, having done him no hurt. And they were all amazed, and spake one with another, saying, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out!"

And He arose out of the synagogue, and entered into the house of Simon. And Simon's wife's mother was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And demons also came out from many, crying out, and saying, "Thou art the Christ, the Son of God." And He, rebuking them, suffered them not to speak; for they knew that He was the Christ (St. Luke 4: 33-41).

And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after Him. And when they had found Him, they said unto Him, "All men seek for Thee." And He said unto them, "Let us go into the next towns, that I may preach there also; for therefore came I forth" (St. Mark 1: 35-38).

And Jesus went about all Galilee, teaching in their synagogues, and preaching the good tidings of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people, that were taken with divers diseases and torments, and those that were possessed with demons, and those that were epileptic, and those that had the palsy; and He healed them.

And there followed Him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan (St. Matthew 4: 23-25).

QUESTIONS

1. Where did our Lord go after He left Nazareth? Can you think of any reasons why He should go there?

2. Which of our Lord's disciples lived in Capernaum? What was their business?

3. How did our Lord begin His preaching in Capernaum?

4. What had now become of John the Baptist?

5. How did our Lord go on in His preaching beyond what John the Baptist preached? (He began to teach the people what the Kingdom of God, for which they were to prepare themselves, was like.)

6. How did the people of Capernaum receive our Lord's teaching?

7. Why did they begin to come to our Lord in crowds? (He taught them how to make their lives better worth living, and He healed the sick.)

8. What did He do when the crowds became very great?

9. Whom did He first call to help Him? Had they known Him before?

10. What did our Lord mean by "fishers of men"?

XIX

THE SCRIBES AND PHARISEES

IT IS hard to believe that in spite of all the good that our Lord was doing, there could be people who would find fault with Him. And yet there were such people. We have already seen that in Jerusalem there were some who distrusted His teaching, fearing that it might lead to a Zealot uprising, which would lead to stern measures against the Jews on the part of their Roman rulers.

Now among those who came from Jerusalem to see and hear our Lord were many of these people. They had heard that His teaching was attracting great crowds in Galilee; and this had made them still more distrustful of Him; and they wished to find out what His teaching was like.

Many of them were scribes. The scribes were the Jewish book-makers. The art of printing had not yet been invented; and the only way then known of making copies of a book was to write them out by hand; and the chief work of the scribes was to make copies of the Scriptures for

the synagogues, and for people who might wish to have them. These copies were made with the greatest care. No one was allowed to do this work until he had gone through a long course of study, and had become very skilful in writing, and in the knowledge of the sacred books. So the scribes were very learned men, and were looked up to with great respect, and were also much sought after as teachers. They knew that Jesus had not been trained in their schools, and they felt it their duty to investigate His teaching, and see if it agreed with their ideas of what religious teaching ought to be.

With the scribes came many others, who belonged to a class of Jews known as Pharisees. The name Pharisee meant "a separated one"; and was given to them because they kept themselves as carefully aloof as possible from all Gentiles, and even from the rest of the Jews. They were very strict about keeping the Jewish Law; and besides the books of the Law themselves, they had great books full of rules about what might and what might not be done, which they called the "hedge of the Law," because they thought that if they kept these rules carefully they would be in no danger of breaking the Law itself. And they believed that the welfare of God's people depended

upon their keeping all these rules as strictly as possible. It was so hard to remember and keep them all that some said that if a single Jew were to keep the whole Law perfectly for one single day, the Kingdom of God would immediately come.

One day our Lord had returned to Capernaum after one of His journeys among the country villages, and was sitting in the house with His disciples. The news of His return quickly spread through the town, and the people came to see and hear Him—so many, in fact, that the house was crowded full. Among them came many of these scribes and Pharisees, to hear Him, and to ask Him questions.

And behold, men brought on a couch a man that was palsied; and they sought to bring him in, and to lay him before Him. And not finding by what way they might bring him in, because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, He said, "Man, thy sins are forgiven thee." And the scribes and the Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins but God alone?" But Jesus, perceiving their reasonings, answered and said unto them, "Why reason ye in your hearts? Which is easier, to say

Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins" (He said unto him that was palsied), "Arise, and take up thy couch, and go unto thine house." And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And they were all amazed, and they glorified God; and they were filled with fear, saying, "We have seen strange things today" (St. Luke 5:18-26).

The palsy is a disease in which the sick person becomes very weak, and cannot control his movements. This man was so weak that he could not move at all, and had to be carried to our Lord on a litter. It is very likely that his disease was caused by evil living; and our Lord wished him to understand that in order to be cured he must first repent of his sin and be forgiven. And when our Lord saw that the man had already repented in his heart, He told him that his sins were forgiven. The scribes did not understand this, and did not know that our Lord could read the man's heart as easily as He could read a book; and so they found fault with Him in their minds, though they did not say so out loud. But Jesus was able to read their thoughts also; and to show them that the man was really forgiven, and could now be cured, He healed his disease.

The scribes and Pharisees were very careful to keep away from all sinful people, lest they should be defiled by contact with them. One of the worst sins, in their eyes, was to serve the heathen Romans, who governed them, and who often oppressed them with heavy taxes. The Romans employed officers, called publicans, to collect these taxes; and some Jews were willing to serve as publicans, because they could make a great deal of money in this way. The more patriotic Jews, like the Pharisees, hated and despised these publicans, because they served the Romans, and because they helped to make their fellow-countrymen pay these heavy taxes. Our Lord, however, found many among these publicans who loved to listen to Him, and believed His teachings, and lived better lives because of them. St. Matthew was one of these publicans before he met our Lord; and here is his own account of how he became one of our Lord's disciples:

And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the place of toll; and He said unto him, "Follow me." And he arose, and followed Him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples. And when the Pharisees saw it, they said unto His dis-

ciples, "Why eateth your Master with the publicans and sinners?" But when Jesus heard it, He said unto them, "They that are whole have no need of a physician, but they that are sick; for I am not come to call the righteous, but sinners, to repentance" (St. Matthew 9:9-13).

This dinner was a farewell entertainment which Matthew had given to his fellow-publicans on leaving his old work to become our Lord's disciple; and to show his gratitude for the honor which our Lord had done him, he invited our Lord to be present. The Pharisees found fault, because they thought that it was defiling to eat with publicans; but Jesus accepted Matthew's invitation, because He found in it an opportunity to reach the hearts of these people, and teach them the ways of the Kingdom of God.

Among the rules that the scribes taught were many about keeping the sabbath. One of the commandments that God had given to His people in the time of Moses, hundreds of years before, was —"Remember that thou keep holy the sabbath day." And to these words were added, "Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no manner of work." This was to show that on that day God's people ought to keep their time free for worshipping and serving

Him. But the Jews forgot what the day was really for, and burdened themselves with a vast number of rules about what things were work, and so must not be done on the sabbath. On that day they must kindle no fire, they must carry nothing, they must walk no further than a "sabbath-day's journey" (which was about a mile, only far enough for them to go to the synagogue), they must do nothing to help any one else. In this way they really made the sabbath day unholy; for helping people is serving God; and on God's day especially we ought to serve Him in every way that we can. Our Lord tried to teach them that God's day ought to be kept holy by doing works of mercy; but they would not believe Him, and became very angry at His words. And from this time on, they did all that they could to oppose and hinder His work. Here is what St. Luke tells us of how the Pharisees found fault with Jesus about this sabbath question:

Now it came to pass on a sabbath, that He was going through the grain fields; and His disciples plucked the ears, and did eat, rubbing them open in their hands. And certain of the Pharisees said, "Why do ye that which it is not lawful to do on the Sabbath day?" And Jesus answering them said, "Have ye not read even this, what David did, when he was hungry, he and they that were with him?

how he went into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat, but for the priests alone?" And He said unto them, "The Son of Man is Lord of the Sabbath."

And it came to pass on another Sabbath, that He entered into the synagogue, and taught; and there was a man there, whose right hand was withered. And the scribes and the Pharisees watched Him, whether He would heal on the Sabbath; that they might find how to accuse Him. But He knew their thoughts; and He said to the man that had his hand withered, "Rise up, and stand forth in the midst." And he arose and stood forth. And Jesus said unto them, "I ask you; is it lawful on the Sabbath to do good, or to do harm? to save a life, or to destroy it?"

But they held their peace.

And He said unto them, "What man shall there be of you, that shall have one sheep; and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much, then, is a man of more value than a sheep? Wherefore it is lawful to do good on the Sabbath day." And looking round about upon them all, He said unto the man, "Stretch forth thy hand." And he did so; and his hand was restored (From St. Matthew 12, St. Mark 2, and St. Luke 6).

QUESTIONS

1. Who were the scribes?
2. Who were the Pharisees?
3. Why did they distrust Jesus?
4. Why did they come to Jesus when He was teaching in Galilee? Where did they come from?
5. What was the first thing that our Lord said to the man with the palsy? Why did He say this?
6. How did our Lord show the Pharisees that He could forgive sins?
7. Who were the publicans?
8. What did our Lord say to Matthew when He came past his office? What did Matthew do?
9. Why did our Lord accept Matthew's invitation to dinner? Why were the Pharisees displeased at it? What was our Lord's answer to them?
10. What was the sabbath? What command had God given at Mount Sinai about this day?
11. Why were the Pharisees displeased when the disciples gathered the ears of corn in the fields on the sabbath?
12. How did the Pharisees view the healing by our Lord of the man's hand in the synagogue?
13. How did the Pharisees think that the sabbath ought to be kept?
14. What was our Lord's teaching about keeping the sabbath?

XX

THE CALL OF THE TWELVE, AND THE SERMON ON THE MOUNT

WHEN the scribes and the Pharisees saw that Jesus' teaching was not such as they approved of, and that He did not keep the sabbath as they thought it ought to be kept, but spent His time on that day in doing works of mercy, they became His enemies, and began to plan how to get rid of Him, and put an end to His work. So Jesus left Capernaum, and went southward, along the shore of the lake, with His disciples, and out into the country. And great crowds of the plain people, who cared nothing for the fault-finding of these Pharisees of Jerusalem, but a great deal for what Jesus said, followed Him out there, not only from the villages round about, but from all Galilee. And many others came from Judea, and from Phenicia in the north, and from Idumea far to the south, and from the wild mountain country beyond the Jordan, till there were thousands gathered together to see and hear Him. And as usual, they brought with them those that were

CHRIST HEALING THE SICK

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sick and suffering, and others whom evil spirits had made insane; and He healed them all.

Then He saw that He would need more help in His work; and when evening came on, He went away from the multitudes to think and pray. He now took His disciples—those friends whom He had gathered about Him and kept constantly with Him, and of whom He must now have had a considerable number—away from the lake, and up through a narrow glen in the hills, called the Pigeon Valley, to the foot of a mountain with two peaks, which are now called the Horns of Hattin, from the village of Hattin nearby. And there He left them, and went up alone to think and pray.

And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles; Simon (whom He also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor (St. Luke 6:12-16).

These twelve men, He decided, were the most

suitable to be His especial helpers. They are called the Twelve Apostles (*apostle* means one who is sent out), because He was presently going to send them out to do His work in other places. Which of these men have we heard of before?

Then He came down with them to a level place, where the multitudes were waiting for Him; and there He sat down, perhaps on some rock, with the Twelve close about Him, while the people sat on the ground to listen; and there He taught them. St. Matthew, who had a wonderful memory, has preserved for us what our Lord said on this occasion; and it is known as the "Sermon on the Mount." St. Luke also gives us a large part of it. In it we learn a great deal of what our Lord taught about the Kingdom of God; what it is like, and what we must be and do to have a part in it. Very likely our Lord summed up in it what He had already taught His disciples at many different times before, and gave it to them as a review of His whole teaching, to prepare them for the teaching that they were to give, when He should send them out to teach in their turn.

This is the greater part of what He said on this occasion, as St. Matthew tells it:

He began by telling His disciples what sort of people those are who will enjoy the blessings of the Kingdom of God:

Blessed are the poor in spirit; for theirs is the Kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake; for theirs is the Kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you (St. Matthew 5:3-12).

Then Jesus, turning to His Apostles, bade them remember that as salt makes food fit to eat, so these virtues of mercy, purity, and so on, make people fit for the Kingdom of God; and that it was their duty to spread these virtues abroad in the world, so that it might become God's King-

dom; and also that they must earnestly labor to enlighten the world by spreading abroad His teachings, so that by learning and practising His ways, the world might become His Kingdom.

Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under food of men.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but upon the stand, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven (St. Matthew 5: 13-16).

Then our Lord reminded them that the Pharisees were complaining that in associating with publicans and sinners, and in doing works of mercy on the sabbath day, He was trying to do away with God's Law, which had come down to them from the time of Moses, and which they venerated above all things; but He went on to show them what the real meaning of the Law was, and that to fulfil it, or keep it fully, it was not enough merely to obey certain formal rules, but that it must be kept in heart and mind, and in the spirit of God's will. And to make His meaning plain, He gave several examples of what the

true keeping of the precepts of the old Hebrew Law really involved.

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the Kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shall not kill, and, Whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca[1], shall be in danger of the council; but whosoever shall say, Thou fool! shall be in danger of hell fire.

If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

[1] This is a Hebrew word expressing great contempt, and might be rendered in English, "Senseless fellow!"

Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the gentiles the same? Be ye therefore perfect, even as your heavenly Father is perfect (St. Matthew 5:17-26, 43-48).

Besides keeping the Law, there are other things that help to make one perfect, and ready to enter the Kingdom of God. The Jews taught that there were three of these "counsels of perfection," as they called them: charity, prayer, fasting. But in practising them the Jews often used to make a parade of them, so that they might be

admired for their piety. Our Lord now went on to speak of these things; and He taught His disciples that to be of any value, charity, prayer, and self-denial must be practised quietly before God, in the spirit of earnest and single-minded devotion; and that to try to make a show of them for the sake of our own glory, only spoils their helpfulness.

Take heed that ye do not your righteousness before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, who seeth in secret, shall reward thee openly.

And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber; and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

And when ye pray, use not vain repetitions, as

the gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye:

Our Father, who art in heaven: Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, for ever and ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly (St. Matthew 6: 1-18).

The result of obedience, charity, prayer, and self-denial, our Lord taught, is to win for ourselves a good reward from God, in His Kingdom. But that Kingdom is not an earthly kingdom; and

the reward which God prepares for those who are worthy of a place in it, is not an earthly reward. We ought, therefore, to give ourselves to the pursuit of heavenly virtues for the sake of God's Kingdom, and its treasures, which will endure forever, and not strive and struggle for earthly treasures which will soon pass away. And God, who has made earth as well as heaven, will, if we trust Him, see that our earthly needs are provided for.

Lay not up for yourselves treasures upon earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you; Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the air, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are ye not of much more value than they?

And which of you by being anxious can add one cubit unto his stature? And why then are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the herb of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, who, if his son shall ask him for bread, will give him a stone? or if he shall ask for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to

them that ask Him? (St. Matthew 6: 19-34, and 7: 7-11).

And then our Lord summed up in one word the whole teaching of the Jewish scriptures concerning the duties which men must do to be ready for the Kingdom of God:

All things therefore, whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (St. Matthew 7. 12).

By the narrow gate of this "golden rule," as it is called, because of its great value as a rule of life, declared our Lord, must we enter into the Kingdom of God;

For wide is the gate, and broad is the way, that leadeth to destruction; and many are they that enter in thereby; for narrow is the gate, and straightened the way, that leadeth unto life; and few are they that find it (St. Matthew 7: 13-14).

And then our Lord warned the people against false teachers, who, He knew, would come after Him; men who cared nothing for the Kingdom of God, but sought only to please the people, and to enrich themselves; and He told the people how they might know them:

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every

good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them (St. Matthew 7:15-20).

And finally our Lord told the people that no one could enter into the Kingdom of God merely by hearing His words, or even by believing them; but only those who made themselves ready for it by living the life which He taught, and following the example which He set them:

Not every one that saith unto me, Lord, Lord! shall enter into the Kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Therefore whosoever heareth these sayings of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall thereof (St. Matthew 7:21, 24-27).

QUESTIONS

1. Why did the people come to Jesus in such numbers?

2. Why did Jesus leave the town? (To avoid the opposition of the Pharisees, and to prepare for the extension of His work more quietly than He could in the midst of the crowds.)

3. When the number of those who came to Him continued to increase, what did Jesus determine to do? (Train helpers, to help Him in His teaching and healing.)

4. Whom did He choose?

5. What does *disciple* mean? *Apostle?*

6. What did our Lord do before choosing the Twelve? Why?

7. What did our Lord do after choosing the Twelve?

8. What was the Sermon on the Mount about? (The Kingdom of God.)

9. What sort of people belong in the Kingdom of God? (Learn the Beatitudes: St. Matt. 5: 3-12.)

10. What did our Lord mean by fulfilling the Law? How were His disciples to be more righteous than the scribes and Pharisees?

11. What were the "counsels of perfection"?

12. How ought one to pray? Recite the Lord's Prayer.

13. What did our Lord mean by "treasures in heaven"?

14. What was our Lord's lesson about the birds and the lilies?

15. Learn our Lord's summary of our whole duty to one another. (St. Matt. 7: 12. This verse is often called the Golden Rule.)

16. How were the people to know the true teachers when they heard them? (Their teaching, if true, would lead to right living.)

17. What did our Lord mean by His parable of the house on the rock?

XXI

THE MINISTRY IN GALILEE

WHEN our Lord had finished His Sermon on the Mount, He came down toward the shore with His disciples and the people who had been listening to Him, and started back toward Capernaum. And as He went, many others met Him, coming to hear Him, and to be healed. Among these came a leper—that is, a person afflicted with leprosy, a dreadful disease in which the body dies, not all at once, but bit by bit. The disease was so horrible that those who had it were obliged to live by themselves away from the towns, and to warn all who came near them to keep away, by crying out, "Unclean, unclean!" lest others should take the disease from them. But our Lord healed even this poor man of his leprosy:

When He was come down from the mountain, great multitudes followed Him. And behold, there came a leper, and worshipped Him, saying, "Lord, if Thou wilt, Thou canst make me clean." And Jesus put forth His hand, and touched him, saying, "I

will; be thou made clean." And immediately his leprosy was cleansed (St. Matthew 8: 1-3).

Now there was in Capernaum a certain centurion, the captain of the Roman guard that kept order in the town. He, though he was a Roman, had come to believe in the God of the Hebrews, and often worshipped in their synagogue; and when they needed a new synagogue, he had had one built for them. And no doubt he had often listened to Jesus when He taught in the synagogue, and had come to believe in Him. He had a certain servant, to whom he was much attached; and this servant was very sick, and lay now at the point of death. When the centurion heard that Jesus was on His way back to the town, he sent some of his friends, the chief men of the town, to ask Jesus to heal his servant. And when they met Jesus, just outside the town, they besought Him earnestly, saying, "He is worthy that Thou shouldest do this for him; for he loveth our nation, and hath himself built us our synagogue." And Jesus said, "I will come and heal him." And He went with them.

But when He was now not far from the house, the centurion came forth to meet Him, and said:

"Lord, trouble not Thyself; for I am not worthy that Thou shouldest come under my roof; where-

fore neither thought I myself worthy to come unto Thee; but speak the word, and my servant shall be healed. For I also am a man set under authority, having soldiers under me; and I say to this man, Go; and he goeth; and to another, Come; and he cometh; and to my servant, Do this; and he doeth it."

And when Jesus heard these things, He marveled at him, and turned, and said unto the multitude that followed Him, "Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east, and from the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God. . . ." And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed in that selfsame hour (St. Matthew 8: 5-13; and St. Luke 7: 1-10).

The centurion believed in our Lord's power to heal, because he himself always obeyed his general, and knew that his soldiers and servants always obeyed him; and he had seen that our Lord could command diseases and evil spirits to depart from men, and be obeyed.

As our Lord's work went on, His power seemed to increase, and His cures became more and more wonderful. He now showed Himself able not only to heal the sick, but even to bring

back to life those who had died. Soon after He had healed the centurion's servant, He set out on a journey to preach in the other villages of Galilee; and coming first to Nain, a village about twenty miles from Capernaum, what should He meet but a funeral procession coming out of the town gate. A young man, the only son of his widowed mother, had just died, and the friends and neighbors were carrying his body out to lay it in a tomb among the caves in the hillside. They wept and cried aloud, as was their custom, to show their grief; for though many of the Jews hoped for a resurrection hereafter, they had as yet no sure knowledge of the blessed life in which our Lord has taught us that we are to live forever after our earthly bodies have died. Our Lord pitied the grief of the poor mother and her friends; and in His kindness He restored her son to her alive and well:

And it came to pass soon afterward, that He went to a city called Nain; and His disciples went with Him, and a great multitude. Now when He drew near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and many people of the city were with her. And when the Lord saw her, He had compassion on her, and said unto her, "Weep not." And He came nigh, and laid His

hand upon the bier; and they that bare it stood still. And He said, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak. And He delivered him to his mother. And fear took hold on all; and they glorified God, saying, "A great prophet is arisen among us"; and, "God hath visited His people." And this report went forth concerning Him throughout all Judea, and throughout all the region round about (St. Luke 7:11-17).

QUESTIONS

1. What is a leper?
2. How did our Lord heal the leper?
3. What is a centurion?
4. How had the centurion of Capernaum already shown his belief in God? (By his habit of attending the Jewish worship, and by building them a new synagogue.)
5. How did he show that he believed in our Lord's power to heal?
6. If a sick person trusts his physician, does that help him to get well?
7. What did our Lord mean by many coming from the east and west to the Kingdom of God?
8. Tell about the miracle at Nain. What does it teach us?
9. What did our Lord give to those in need in each of these three miracles? (A new and fuller life.)

TEACHING FROM THE BOAT

XXII

THE PARABLES BY THE LAKE

WHEN our Lord had finished His journey through the villages of Galilee, He came back to Capernaum, and began again to teach there; and the people came, as always, in great numbers, to hear Him. It was now springtime. The farmers were sowing their grain in the fields near by. The wild mustard was putting forth its yellow blossoms in the thickets. The fishermen were busy along the shore with their boats and nets, and the merchants were passing along the great high road with their camels. And our Lord spoke to the people of all these things, weaving them into parables, or stories, to teach them lessons about the Kingdom of God. All the people liked to listen to these parables, though many of them, and even some of our Lord's own disciples, did not understand all that the parables meant; but afterward He explained them all to His disciples. Here are some of them:

The same day went Jesus out of the house, and sat by the seaside. And great multitudes were

gathered together unto Him, so that He went into a boat, and sat; and the whole multitude stood on the shore. And He spake many things unto them in parables, saying:

"Behold! the sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them up. And others fell upon the stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth; but when the sun was up, they were scorched; and because they had no root, they withered away. And others fell among the thorns, and the thorns sprang up, and choked them. But others fell upon the good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. He that hath ears to hear, let him hear."

And the disciples came, and said unto Him, "Why speakest Thou unto them in parables?"

And He answered and said unto them, "Because it is given unto you to know the mysteries of the Kingdom of heaven; but to them it is not given.

"But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them.

"Hear ye therefore the parable of the sower. When any one heareth the word of the Kingdom,

and understandeth it not, then cometh the evil one, and snatcheth away that which was sown in his heart. This is he that received seed by the wayside. But he that received the seed upon the stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. He also that received seed among the thorns is he that heareth the word, and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it, who also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty" (St. Matthew 13: 1-23).

The people who stood listening on the shore had often seen all this, and they were interested. But our Lord wished His disciples to understand something else by this parable; namely the different ways in which the people had received His teachings, and would receive theirs, when they came to teach in their turn. By the fields, He meant the hearts of the people; by the sower, He meant Himself; and by the seed, His teachings. Some among those who listened had hearts that were hard like the beaten path; they did not attend; their minds were taken up with other things,

and the Lord's words did not sink in and take root, but were quickly forgotten. Some had minds like the shallow ground; they listened with interest at the time, but did not really try to follow the Lord's lessons out in their lives. Some tried, but their sins sprang up like thorns and thistles, and crowded out the Lord's words. But some heard and understood, and, like the good ground, brought forth the fruit of good living, some more, and some less.

Then our Lord went on to tell His disciples the story of the tares. These are weeds, common in Palestine, which look so much like wheat that while they are growing it is hard to distinguish them.

Another parable put He forth unto them, saying: "The Kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade sprang up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the

tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Another parable put he forth unto them, saying: "The Kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

Another parable spake He unto them: "The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Then Jesus sent the multitudes away, and went into the house; and the disciples came unto Him, saying, "Declare unto us the parable of the tares of the field."

And He answered and said unto them: "He that soweth the good seed is the Son of Man; the field also is the world; and the good seed, these are the children of the Kingdom; but the tares are the children of the evil one; and the enemy that sowed them is the devil. The harvest also is the end of the world; and the reapers are the angels. As therefore the tares are gathered together and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall

gather out of His Kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. He that hath ears to hear, let him hear" (St. Matthew 13: 31-43).

In all these teachings our Lord was preparing His disciples for their part in the work of extending the Kingdom of God. The parable of the tares was to teach them that in their preaching they must not try to discriminate among their hearers, but must try to make their teachings plain to all, trusting to God to give the increase. The Church was not to be a society of the elect, but was to include all, so that all might have a chance to hear the word of God, and be saved. So the apostles must not try to root out the unworthy from the Church; for only God, who knows the hearts of all, is wise enough to know the real difference between the good and the evil.

In the parable of the mustard seed, our Lord wished His disciples to understand that though the beginnings of the Kingdom of God, which He was sowing by His teachings in the hearts of men, were very small, yet the Kingdom, when it should be full grown, would be the greatest thing in the world; for the wild mustard, which with

us is a very small plant, grows in Palestine to a shrub ten or twelve feet high.

And in the parable of the leaven, He wished to show how the word of God, growing in our hearts, purifies and improves our characters, just as the leaven, or yeast, growing in the dough before it is baked into bread, makes it light and fit for food.

Then He added some other parables:

"The kingdom of heaven is like unto a treasure hidden in a field, which a man found and hid; and in his joy he went and sold all that he had, and bought that field.

"Again, the Kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it" (St. Matthew 13:44-45).

In these two parables, our Lord meant to show His disciples that the Kingdom of heaven is so precious that it is worth while to give up every worldly and selfish object that keeps us from winning it.

"Again, the Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore; and they sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the

end of the world; the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth."

Jesus said unto them, "Have ye understood all these things?" They said unto Him, "Yea, Lord." Then said He unto them, "Therefore every scribe who hath been made a disciple to the Kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old" (St. Matthew 13:47-52).

Our Lord added this parable of the fishing-net, to show His disciples how God tries to gather all men into His Kingdom; but that at the end only the good can find a place there with Him.

QUESTIONS

1. What is a parable?
2. Why did our Lord teach so much by parables? (So that all might learn the lessons that He wished to teach according to their ability to understand; the wise according to their wisdom, and the simple as much as they could grasp.)
3. In the parable of the sower, whom did our Lord mean by the sower himself?
4. What did our Lord mean by the seed? by the field?
5. What did our Lord mean by the wayside? by the birds that carried away the seed sown there?
6. What did our Lord mean by the stony ground? by the thorny ground?
7. What did our Lord mean by the good ground? by the seed bringing forth fruit?
8. What did our Lord wish His disciples to learn by this parable?

9. What did our Lord teach by the parable of the mustard seed?

10. What did our Lord teach by the parable of the leaven?

11. What did our Lord teach by the parable of the pearl?

12. What did our Lord teach by the parable of the fishing-net?

13. In general, what did our Lord wish His disciples to learn from these parables? (The experiences that they would have to meet with in carrying on His work.)

14. Why was it needful that they should understand these things beforehand? (So that they would not become discouraged when they should often find their efforts unsuccessful.)

XXIII

ACROSS THE LAKE

THE evening was now at hand. Our Lord had been working very hard at His Father's business all day, and for many days past; and He needed rest. So He said to His disciples, "Let us go over to the other side." So they made ready the boat, and set forth; and as they sailed, He lay down in the stern of the boat, and fell asleep.

The lake of Galilee lies deep among the hills; and sometimes the winds which sweep over the country rush down through the narrow valleys upon the lake in dangerous squalls. Such a gale sprang suddenly upon them as they sailed. The wind blew violently, and it seemed as though the boat would sink; but our Lord, by that wonderful power which nothing could resist, saved them in their hour of danger.

And the same day, when the even was come, He said unto them, "Let us go over unto the other side." And when they had sent away the multitude, they took Him even as He was in the boat.

And there arose a great storm of wind, and the

waves beat into the boat, so that the boat was now filling with water. And He Himself was in the stern of the boat, asleep on a cushion. And they awoke Him, and said unto Him, "Master, carest Thou not that we perish?" And He arose, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

And He said unto them, "Why are ye fearful? have ye not yet faith?" And they feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey Him?" (St. Mark 4:35-41.)

Early in the morning the boat reached the eastern shore of the lake. This was a very different country from that on the western side. Instead of the fertile green meadows with their farms, and the towns with their crowds of people coming and going, there were rough, steep cliffs, and narrow ravines, with open pastures above, and only a few scattered villages. In these pastures, as Jesus and His disciples scrambled up the rough path through the ravine near which they had landed, they saw a great herd of about two thousand swine feeding. These swine belonged to the people of one of the villages near by, who were not Jews, but heathen; for the Jews abominated swine, and were strictly forbidden by their laws to eat the flesh of these

animals. The disciples must have looked upon these animals with great disgust. But presently they saw a far worse sight; for out of a cave in the hillside rushed a wretched madman, unclad and unkempt, possessed by a whole army of evil spirits.

And when He was come forth upon the land, there met Him a certain man out of the city who had demons, and who for a long time had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, "What have I to do with Thee, Jesus, Thou Son of God Most High? I beseech Thee, torment me not." For He was commanding the unclean spirit to come out of the man; for oftentimes it had seized him; and he was kept under guard, and bound with chains and fetters; and he broke the bonds, and was driven by the demon into the wilderness.

And Jesus asked him, saying, "What is thy name?" And he said, "Legion"; because many demons were entered into him. And they besought Him that He would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain; and they besought Him that He would give them leave to enter into them. And He gave them leave. And the demons

came out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were drowned.

And when they that fed them saw what had come to pass, they fled, and told it in the city, and in the country. Then they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. And they that had seen it, told them how he that was possessed of the demons was healed. And all the people of the country of the Gerasenes round about besought Him to depart from them; for they were taken with great fear; and He entered into the boat, and returned (St. Luke 8:27-37).

Should we not have thought that the people of this country would have been delighted to welcome Him who had delivered their poor neighbor from his legion of demons? But they were not. These people were heathen, and very superstitious; and when they saw what had happened to their swine, they thought that Jesus must be some powerful magician, and they were afraid of Him.

And as He was entering into the boat, he that had been possessed with demons besought Him that he might be with Him. And Jesus suffered him not,

but said unto him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee." And he went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men marveled (St. Mark 5: 18-20).

Our Lord had won a great victory, it is true, over the evil spirits; but He had failed to win the hearts of the people by His good deed. But He never gave up; and He planned to come back some day, when the people of this country should be ready to listen to Him. So He told the man whom He had delivered from the evil spirits to go all about the country, and tell everybody of the Lord's goodness to him. And the man did so; and little by little the people learned to understand that Jesus was really their friend; and when He did come back again, many months afterward, they gave Him a joyful welcome.

QUESTIONS

1. Why did Jesus cross the lake with His disciples?
2. What miracle did our Lord work on His way across the lake?
3. What miracle did our Lord work on the east side of the lake?
4. What sort of people lived on the east side of the lake?
5. What did these people think of Jesus after this miracle?
6. Why did not our Lord let the man whom He healed stay with Him? What did the man then do?

7. How do evil spirits chiefly attack us now? (By tempting us to sin.)

8. How can we gain help against them? (By praying to our Lord for His help. He is as ready to help us now, as He was to help men then; but we must use His help by resisting temptation.)

XXIV

THE MISSION OF THE TWELVE

WHEN our Lord came back across the lake, He went on, as He had done before, teaching in Capernaum and other towns, and doing works of mercy. Among other places, He went once again to Nazareth, where you remember the people had driven Him away at the beginning of His work. He hoped that by this time the people of His home town would have heard enough of His work in other places to be ready to listen to Him. And when the sabbath day was come, He went into the synagogue, as He had done before, and taught the people. But they only said scornfully: "From whence hath this man this wisdom? And what power is this that is given unto Him, that such mighty works are wrought by His hands? Is not this the carpenter, the Son of Mary, and the brother of James and Joses, and Judah, and Simon? And are not His sisters here with us?" And even His nearest kinsmen did not at that time believe in Him. And Jesus said, "A prophet is not without honor, save in his own country, and

among his own kindred, and in his own house." And He could do no mighty works there, because they would not believe in Him.

So He went round about again among the villages, teaching, and preaching the good tidings of the Kingdom of God, and healing all manner of sickness and disease. And now there were so many that wished to hear about the Kingdom of God, and to be helped, that He saw that the time had come when His disciples must begin to help Him in His work. So He called the Twelve to Him, and said: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." And He told them what to do, and sent them forth, two by two, to the work.

And He called the Twelve together, and gave them power and authority over all demons, and to cure diseases. And He sent them forth to preach the Kingdom of God, and to heal the sick.

And He said unto them, "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money, neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And if any will not receive you, when ye depart from that city, shake off the very dust from your feet for a testimony against them."

And they departed, and went throughout the villages, preaching the gospel, and healing everywhere (St. Luke 9:1-6).

It was probably while the twelve apostles were busy at the work to which our Lord had sent them that He took the opportunity to make another journey to Jerusalem, thinking, perhaps, that the people there might now be ready to listen to His teaching. While He was there, He healed the crippled man at the Pool of Bethesda, of whom St. John tells us:

After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called, in Hebrew, Bethesda, having five porches. In these lay a great multitude of them that were sick, blind, halt, and withered, waiting for the moving of the water.

And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, He said unto him, "Wouldest thou be made whole?"

The sick man answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus said unto him, "Arise, take up thy bed, and

walk." And immediately the man was made whole, and took up his bed, and walked.

Now it was the sabbath on that day. The Jews therefore said unto him that was cured, "It is the sabbath; it is not lawful for thee to take up thy bed." But he answered them, "He that made me whole, the same said unto me, Take up thy bed and walk."

They asked him, "Who is the man that said unto thee, Take up thy bed and walk?" But he that was healed knew not who it was; for Jesus had conveyed Himself away, a multitude being in that place.

Afterward Jesus found him in the Temple, and said unto him, "Behold, thou art made whole; sin no more, lest a worse thing befall thee."

The man went away, and told the Jews that it was Jesus who had made him whole; and for this cause the Jews persecuted Jesus, because He did these things on the sabbath. But Jesus answered them, "My Father worketh even until now, and I work." For this cause therefore the Jews sought the more to kill Him, because He not only broke the sabbath, but also called God His own Father, making Himself equal with God (St. John 5: 1-17).

So, as the Jews would not listen to Him, He soon left Jerusalem, and returned to Galilee, to see what success His apostles were having in their work, and to continue His own work there.

QUESTIONS

1. Tell of our Lord's second visit to Nazareth.
2. Why did our Lord now send out His disciples?
3. What did He mean by "the harvest is plenteous"? Who were the laborers that "were few"?
4. What power did our Lord give His disciples at this time? What were they to do?
5. Why were they to make no provision for their journey?
6. Where did Jesus go while His disciples were on their journey?
7. Why did Jesus go to Jerusalem at this time?
8. Tell of the healing of the man at the Pool of Bethesda.
9. Why did Jesus say to the man whom He had healed, "Sin no more"?
10. How did the Jews of Jerusalem treat Jesus after this act of healing? Why?

XXV

THE DEATH OF JOHN, AND THE SUPPER IN THE WILDERNESS

WE must now return to John the Baptist, whom, you remember, Herod, the ruler of Galilee, had put in prison, because John had been bold enough to rebuke Herod's wickedness. John was confined in the great border fortress of Machærus, on the mountains east of the Dead Sea. His friends, however, were allowed to come and see him; and they brought him word of our Lord's work, and of the crowds that came to Him; and John was glad, for he knew that his own work was now done.

Herod's wife, Herodias, hated John even more bitterly than Herod himself; and when she found that Herod hesitated to have John put to death, she contrived a wicked scheme to get rid of him. Herod's birthday was at hand; and when the day came, he made a great feast at the castle of Machærus for all his servants and officers.

When a convenient day was come, when Herod, on his birthday, made a supper to his lords, and

to the high captains and the chief men of Galilee, the daughter of Herodias also came in and danced; and it pleased Herod, and those that sat at meat with him.

And the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

And she went out, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me forthwith upon a platter the head of John the Baptist."

And the king was very sorry; but for the sake of his oaths, and of them that sat at meat with him, he would not reject her. And immediately the king sent forth a soldier of his guard, and commanded him to bring his head; and he went and beheaded him in the prison, and brought his head upon a platter, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his body, and laid it in a tomb (St. Mark 6: 21-29).

And they went and told Jesus, who had now come back from Jerusalem. And the twelve apostles also, whom He had sent out to preach, had returned to Him, to tell Him all that

they had done. And when the people heard that He had come back, they came to Him, as before, in crowds, to hear Him, and to be healed. And Herod heard of Him, too; and his guilty conscience threw him into great fear, so that he said to his courtiers, "This is John the Baptist, whom I beheaded; he is risen again from the dead in great power!" And Herod wished to see Jesus; but Jesus did not go near Herod's court.

When Jesus heard of all these things, and saw how wearied His disciples were with their work, He decided that it would be best for them all to go away for a time from this part of the country. So He said to them: "Come ye apart into a desert place and rest a while." And they all went aboard Peter's boat, and sailed away across the Lake of Galilee to the lonely eastern shore, where few people lived. And there He went up among the hills with them to rest.

But the people would not leave Him alone. They saw Him sail away; and they followed around the shore of the lake, and searched for Him; and at last they found Him with His disciples in His place of retirement. And though He Himself needed rest, He could not turn away from their needs; for, as before, many of them needed healing, and all of them were thirsty for

the comforting words that He used to speak to them.

And Jesus came forth, and saw a great multitude; and He had compassion on them, because they were as sheep not having a shepherd.

And He welcomed them, and spake unto them of the Kingdom of God, and healed them that had need of healing.

And the day began to wear away; and the Twelve came and said unto Him, "Send the multitude away, that they may go into the villages and country round about, and lodge, and get food; for we are here in a desert place."

But Jesus said unto them, "They need not depart; give ye them to eat."

Philip answered Him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

And they said unto Him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" But He said unto them, "How many loaves have ye? go and see."

One of His disciples, Andrew, Simon Peter's brother, said unto Him, "There is a lad here, who hath five barley loaves and two fishes; but what are they among so many?"

But He said, "Bring them hither to Me."

And He commanded them that all should sit down by companies upon the green grass. And they sat

down in ranks, by hundreds and by fifties. And He took the five loaves and the two fishes; and looking up to heaven, He blessed and brake the loaves; and He gave them to the disciples to set before them; and the two fishes divided He among them all. And they all ate and were filled.

When they were filled, He said unto His disciples, "Gather up the fragments that remain, that nothing be lost." So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which remained over unto them that had eaten.

And they that did eat were about five thousand men, beside women and children.

When therefore the people saw the sign which Jesus had done, they said, "This is of a truth that Prophet that should come into the world." (All four Gospels tell of this miracle; and this account is made up of selections from all the four.)

QUESTIONS

1. Where had John the Baptist been during our Lord's ministry? (He had continued his preaching near the Jordan until he was put in prison by Herod.)

2. Why did Herod put John in prison? (He thought him a dangerous political agitator, and feared that he might stir up a rebellion against the Romans; and he hated John, because John had rebuked him for his wickedness.)

3. Why did not Herod put John to death at once? (Because Herod feared the people, who hated him, and considered John a prophet.)

4. What finally became of John?

5. What did Herod think when he heard of Jesus' miracles?

6. Where did Jesus take His disciples when He heard of John's death? Why?

7. What had the disciples been doing lately?

8. What did the people do when they saw Jesus and His disciples sail away across the lake?

9. What did Jesus do when the people came to Him?

10. What difficulty arose after Jesus had taught the people all day on the east side of the lake?

11. How did our Lord provide for the needs of the multitudes?

12. What did our Lord tell His disciples to do after He had fed the multitudes? (Gather up the fragments, that nothing might be lost.)

XXVI

IN THE LAND OF TYRE AND SIDON

WHEN the people saw the wonderful power which our Lord showed in providing food for the multitude in the wilderness, they were sure that He was the Messiah for whom they were looking. And as they expected the Messiah to be a great earthly King, who would drive out the Romans and make their own nation great and prosperous, they wished to take Jesus at once, and march to Jerusalem, and make Him a King by force.

Now Jesus was indeed the Messiah; and He was to be a King too; but His Kingdom was not to be a kingdom of this world. So He sent the people back to their homes, and bade His disciples get into their boat, and go back across the lake to Capernaum, while He went away among the hills to pray.

The next day He returned Himself to Capernaum; and the people, who had heard by this time of the miracle on the other side of the lake, came eagerly to Him again. But He knew that

they were looking only for earthly benefits; and He said sadly to them: "Ye seek Me because ye ate of the loaves and were filled. Strive not for the food that perisheth; but for that food which endureth unto everlasting life, which the Son of Man shall give unto you. . . . Verily, verily, I say unto you, I am the Bread of Life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . He that eateth of this Bread shall live for ever."

He spoke of the Food of the soul; the strength-giving power of the Spirit, the true Life of God, which He was ready to give to those who would believe in Him, and follow Him. But the people could not understand what He meant. They were puzzled. They thought only of the eating of earthly food; and they said in bewilderment, "How can this man give us His flesh to eat?"

They did understand, however, that He would not allow them to make Him an earthly king; and they were greatly disappointed. And from that day forth, many of His disciples left Him, and walked no more with Him. But the Twelve knew that He spoke the words of eternal life, and they would not leave Him: and by and by, when they had grown wise enough to understand, He made His meaning plain to them.

About this time some of the scribes and Pharisees from Jerusalem, who used to come and listen to Jesus, and criticise His teachings, found something new to find fault with. You remember that the Pharisees were very particular about keeping a great number of little fussy rules that had gradually grown up, about the things that they must do or must not do. They thought more of keeping these rules than they did of practising real virtues like truth or honesty or kindness. You remember how they found fault with our Lord for healing the sick on the sabbath day.

Now among the rules which the Pharisees kept most strictly were some about washing their hands before eating. They did this for fear that they might have touched something which they considered unclean (and there were many things which they considered unclean); and then, they thought, their hands would be unclean, and would make the food which they ate unclean, and if they ate unclean food they would be defiled, or made unclean through and through. So whenever they sat down to eat, they first washed their hands, lest they might have touched a gentile, for instance, or brushed against his clothes in the crowd since they last ate, and so might have been made unclean. They had great books full of these rules—

when and how they should wash, how much water they should use, and how the hands should be held in washing—and the Pharisees insisted that no one was fit for heaven who did not keep all these rules.

Some of these men noticed that our Lord's disciples, who were mostly Galileans, and not particular about these things like the Jews of Jerusalem, were careless about washing their hands before meals, and they found fault with them. But our Lord called the people to Him, and said, "Hearken, every one of you, and understand. There is nothing from without a man which, going into the mouth, can defile him; but that which cometh out of the mouth, this defileth the man." And when His disciples asked Him to explain what He meant, He said: "Those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, thefts, covetousness, deceit, uncleanness, blasphemy, pride, and foolishness. These are the things which defile a man; but to eat with unwashen hands defileth not a man." What He meant was that the real man is the soul; and sin, and only sin, defiles the soul.

And then He went on to show how the Phar-

isees themselves, in trying to keep these foolish rules which men had made, often neglected to keep the commandments which God had made. For instance, the fifth commandment makes it our duty to honor our parents, and one way of doing this is to provide for them when they are old. But one of the man-made rules said that if a man asked his son for something, the son might say, "I have given it to God"; and then he need not give it to his father. And then sometimes he would not give it to God either, but would keep it for himself. So the Pharisees, by these artificial rules, often led the people to break God's commandments.

This made the Pharisees very angry, and they began to plan how they might destroy Jesus. So Jesus left Capernaum with His disciples, and went far away to the north, into a foreign country called Phenicia, which lay between Mount Lebanon and the sea. The mountains here were covered with forests, which furnished excellent timber for ship-building; and along the coast were many good harbors. With the timber the Phenicians built many ships, in which they sailed to all the countries about the Mediterranean, with rich cargoes of goods. Their chief cities were Tyre and Sidon. The city of Sidon still stands, but

Tyre was destroyed long ago, and now only ruins show where it once stood. The people of these cities were not Jews, but heathen, and worshipped idols and the sun and moon and stars.

Into this country our Lord came, hoping to remain for a while in retirement. But a woman of that country, who had heard of Him, learned that He was there, and came to ask His help for her daughter.

And Jesus went out thence, and departed into the parts of Tyre and Sidon. And behold, a woman of Canaan came out of those borders, and cried unto Him, saying, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a demon." But He answered her not a word. And His disciples came and besought Him, saying, "Send her away; for she crieth after us." But He answered and said, "I am not sent but unto the lost sheep of the house of Israel."

Then came she and worshipped Him, saying, "Lord, help me." But He answered and said, "It is not meet to take the children's bread, and to cast it to the dogs." And she said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour (St. Matthew 15:21-28).

QUESTIONS

1. What effect did the miracle of the feeding of the multitude have on the minds of the people?
2. Why would not our Lord allow Himself to be made a King?
3. What did our Lord mean by calling Himself the Bread of Life?
4. What effect did this have on the people? Why?
5. What did our Lord mean by saying that the things which come forth from the mouth defile a man?
6. What effect did this saying have upon the Jews?
7. Where did our Lord go then? Why?

XXVII

THE GREAT CONFESSION

OUR Lord did not stay very long in Phenicia. He still had much work to do about His Father's business, and the time was growing short; so before long, He came back into the Holy Land. This time, however, He did not go directly to Capernaum, but went down the east side of the Lake of Galilee, into the region known as Decapolis, a name which means the country of the ten cities. It was near here that He had driven the legion of demons out of the wild man who had lived in the tombs. You remember how, when the superstitious people of that country saw what He had done, they were afraid of Him, and begged Him to leave them. But since then, the man whom He healed had been going all over that region, telling all who would listen about the Lord's goodness to him; and now they came from far and near, all eager to see and hear Jesus.

Our Lord gathered these people around Him, and for three days He taught them on the hillside, looking out upon the lake; and when they

had used up all the food which they had brought with them, He would not send them away hungry; for some of them had come a long distance to see and hear Him. So here by the lakeside He fed them, just as He had once before fed another multitude, with a few loaves and fishes; and as before, there was food enough for all, and to spare. This is how St. Matthew tells the story:

And Jesus came nigh unto the sea of Galilee; and He went up into the mountain, and sat there. And great multitudes came unto Him, having with them lame, blind, dumb, maimed, and many others, and laid them down at Jesus' feet; and He healed them; so that the multitude wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

Then Jesus called His disciples unto Him, and said, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and I will not send them away fasting, lest haply they faint by the way."

And His disciples said unto Him, "Whence should we have so many loaves in the wilderness, as to fill so great a multitude?"

And Jesus said unto them, "How many loaves have ye?" And they said, "Seven; and a few small fishes."

And He commanded the multitude to sit down

on the ground; and He took the seven loaves and the fishes; and He gave thanks, and brake, and gave to the disciples, and the disciples to the multitude. And they all ate, and were filled; and they took up of the broken pieces that were left seven baskets full. And they that ate were four thousand men, beside women and children (St. Matthew 15:29-38).

You remember that after our Lord's jealous neighbors had driven Him from Nazareth, where He had been brought up and had lived for the first thirty years of His life, He came to live in Capernaum, on the west shore of the Lake of Galilee, near the home of His disciples, Peter, Andrew, James, and John. He had made His home in Capernaum now for about a year and a half. Do you remember why He left Capernaum, and went away for a time into Phenicia?

When our Lord sent the multitudes home from the place in Decapolis where He had fed the four thousand, He hoped that by this time the Pharisees, who had come from Jerusalem to hear what He had to say, and who were always suspicious of Him, and always ready to find fault with His teachings, would have found that He had gone away, and would have gone back to Jerusalem. So He crossed the lake with His disciples, and came back to Capernaum. But His

friends, who had been so disappointed because He would not let them make Him a King, did not gather about Him as they used to do; and very soon the Pharisees came back, as critical as ever, and demanded of Him that He would show them a sign from heaven, to prove His right to teach them. But He would not show them any sign; for even if He had, they would not have believed in Him. So He took His disciples and again went away northward; not to Phenicia this time, with its busy cities, and its many people coming and going, but up into the lonely mountain valleys away from the seacoast.

Above these mountain valleys rose the snow-capped peak of Mount Hermon. The water from the melting snow on its slopes finds its way down through the rocks and caves, and breaks out at the foot of the mountain in great springs. From some of these springs comes the Jordan River, and flows down through the valleys, through meadows full of the papyrus reeds, from which the first paper was made. Then it spreads out into the beautiful little Lake Huleh, and then winds on down to the Lake of Galilee, far below.

These springs are now surrounded by tangled woods and thickets; but in old times a large town stood here. The spring from which the Jordan

flows was held sacred to the Greek god Pan, and from him the town was called Paneas. But in our Lord's time this district was ruled by Herod's brother Philip; and he had made this town his capital, and had changed its name to Cæsarea Philippi, in honor of the Roman emperor and himself.

Into this quiet country came our Lord and His disciples. He had been telling them many things about the Kingdom of God, for which every one was now looking; and now He saw that the time had come for them to understand who was to be the King of that Kingdom.

When Jesus came into the parts of Cæsarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

And they said, "Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets."

He said unto them, "But who say ye that I am?"

And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

And Jesus answered and said unto him, "Blessed art thou, Simon, son of Jonas; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter (which means a man of rock, or, a man like a rock), and upon this rock I will build my Church;

and the gates of hell shall not prevail against it" (St. Matthew 16: 13-18).

The disciples had already learned that Jesus was the Christ—the Anointed One—the long-expected Messiah; and now they were coming to understand that He was the King of the Kingdom of God. But now Peter saw also that Jesus was not a mere man like other men, but that He was the Son of God. And this truth, which Peter then saw for the first time, is the Rock of the Faith, upon which our Lord has founded His Church, and on which it stands firm to this day. This was what He taught His disciples at Cæsarea Philippi.

Some of the Hebrew prophets, who had written in the old times about the Christ who was to come, had foretold that He was to suffer many things. And so our Lord, wishing His disciples to understand what had been written of Him, began from that time forth to try to show them how He must go to Jerusalem, and suffer and die, and the third day rise again from the dead. But they could not understand how such things could possibly happen to the Christ, who everybody expected would be a conqueror greater than even David or Solomon.

But Jesus wished them to understand that the

path to greatness and to glory is never a smooth or easy path, but a way of trial and difficulty, with many obstacles to be overcome, and many enemies to be conquered; and that only by doing our duty steadfastly and faithfully, however hard it may be, can we hope to win success.

Then said Jesus unto His disciples, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever would save his life, shall lose it; and whosoever shall lose his life for My sake, shall find it. For what shall a man be profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father, with His angels; and then shall He render unto every man according to his works. Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in His Kingdom (St. Matthew 16:24-28).

QUESTIONS

1. Where did Jesus go from Phenicia? Had He been here before?

2. What change had taken place in the attitude of the people of Decapolis toward Him? Why?

3. Tell of the miracle of the feeding of the four thousand. What other miracle does it resemble? How is it different?

4. From Decapolis Jesus crossed the lake to Capernaum; but He very soon left it again; why? Where did He go this time?

5. What great question did our Lord ask His disciples at Cæsarea Philippi?

6. Who did Peter say that he believed that Jesus was?

7. Why did Jesus call Peter blessed?

8. What does the name Peter mean? Why did Jesus give this name to Simon?

9. What did Christ promise to do? What did He mean by "this Rock"?

10. What did Jesus tell His disciples was going to happen to Him? What lesson did He wish them to learn?

XXVIII

THE TRANSFIGURATION

ALTHOUGH our Lord's disciples now understood that He was indeed the Christ, their faith was soon to be sorely tried. Before long He was to be taken from them, and put to a shameful death. So to strengthen them for the trial which He knew would come upon them, He now revealed to the three who knew Him best, something of His Divine glory. He led them apart by themselves, up into a high mountain—probably to some part of Mount Hermon, which was near Cæsarea Philippi.

It was perhaps afternoon when they left the town and the other disciples, and climbed the hillside to a quiet spot. Below them lay the valley of the Jordan, with its meadows and its little lake in the lengthening shadows. Above them rose the cliffs and the snow fields of the great mountain. Here the three disciples, wearied with their climb, fell asleep, while near by the Lord knelt in prayer. Suddenly they awoke, to find themselves looking into heaven. Here is St.

Matthew's account of what they saw and heard, and also St. Luke's:

St. Matthew.

And after six days Jesus took with Him Peter, and James, and John his brother, and brought them up into a high mountain apart.

And He was transfigured before them; and His face did shine as the sun, and His raiment became white as the light.

And behold, there appeared unto them Moses and Elijah, talking with Him.

Then answered Peter, and said unto Jesus, "Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elijah."

While he yet spake, behold a bright cloud overshadowed them; and

St. Luke.

And it came to pass, about eight days after these sayings, He took with Him Peter, and John, and James, and went up into a mountain to pray.

And as He prayed, the fashion of His countenance was altered, and His raiment became white and glistering.

And behold, there talked with Him two men, who were Moses and Elijah, who appeared in glory, and spake of His departure, which He was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep; but when they had awakened, they saw His glory, and the two men

behold, a Voice out of the cloud, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, "Arise, and be not afraid." And lifting up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, "Tell the vision to no man, until the Son of Man be risen from the dead."

And the disciples asked Him, saying, "Why then say the scribes that Elijah must first come?"

And He answered and said, "Elijah truly shall first come, and restore all things; but I say unto that stood with Him.

And it came to pass, as they were departing from Him, Peter said unto Jesus, "Master, it is good for us to be here; and let us make three tabernacles, one for Thee, and one for Moses, and one for Elijah;" not knowing what he said.

And while he thus spake, there came a cloud and overshadowed them; and they feared as they entered into the cloud. And there came a Voice out of the cloud, saying, "This is My beloved Son; hear ye Him." And when the Voice was past, Jesus was found alone.

And they held their peace, and told no man in those days any of the things which they had seen (St. Luke 9: 28-36).

you that Elijah is come already, and they knew him not, but have done unto him whatsoever they would. Even so shall the Son of Man also suffer of them." Then the disciples understood that He spake unto them of John the Baptist (St. Matthew 17:1-13).

I am sure that the three disciples never forgot the wonderful vision which they saw on that mountain. And when the hard times came that did try their souls, the remembrance of that glory that they had seen must have strengthened them to believe that in the end their Master would surely come in triumph into His Kingdom.

QUESTIONS

1. To what high mountain did Jesus go after Peter had confessed Him at Cæsarea Philippi? Where is this mountain?
2. Why did Jesus go to Mount Hermon? (To pray, and prepare Himself for what He knew was coming. Remember that He knew that His earthly life would end tragically, and that He told His disciples so several times. This foreknowledge of apparent failure was one of the temptations with which Satan and his evil hosts tried to discourage Him.)
3. Whom did Jesus take with Him to Mount Hermon?
4. How was His appearance changed while He prayed?
5. Who talked with Jesus on the mountain? What did they talk about?

6. Why did Jesus take the three disciples with Him to the mountain? (Perhaps to confirm in their minds by the vision of His glory the faith in Him which Peter had lately confessed; perhaps to impress upon them by the conversation which they heard there the certainty of the death which He had foretold to them.)

7. What Voice did the three disciples hear out of the cloud? What did the Voice say?

8. Where have you read of this Voice before?

JERUSALEM
From the Mount of Olives

XXIX

THE FEAST OF TABERNACLES

WE DO not know how long our Lord remained with His disciples in the retired valleys at the foot of Mount Hermon. But sometime in the summer He returned quietly to Capernaum. He did not, however, preach there any more; for He had many enemies now, and the people who used to throng about Him, when they found that He would not let them make Him a king, did not care for Him any longer. So He lived very quietly in Capernaum, probably spending His time in teaching His twelve disciples, until the Feast of Tabernacles drew near.

This feast was held in Jerusalem in the early autumn. It lasted a week, and people came to it from far and near. The people of Jerusalem all moved out of their houses, and lived in tabernacles, or tents. Sometimes they lived in booths, which they built for themselves of the boughs of trees, in their gardens, or on the housetops. The thousands of visitors who came from other places camped out on the hillsides about the city.

They did this in remembrance of the way in which their forefathers had lived for forty years on the desert journey from Egypt to the promised land. The Temple courts were gaily trimmed for the feast, and at night were lighted with many torches, in remembrance of the pillar of fire that had guided their forefathers on their way.

Our Lord also went up from Capernaum to the feast; not with the others, at the beginning of the festival week, but a day or two later, very quietly. You remember how, when He went to Jerusalem before, He had healed the sick man at the Pool of Bethesda, and how the Jews had persecuted Him, and had tried to kill Him, because He had healed the man on the sabbath day. Now He came again into the Temple court, and taught in the porches, in the midst of the throng of pilgrims. The people wondered at His wisdom; and the Jewish authorities sent officers to arrest Him. But they could only stand and listen to Him; and they came back without Him, saying, "Never man spake like this man."

On the last and greatest day of the feast, there was a great sacrifice at the high brazen altar before the Temple. The altar was decked with willow branches, and a priest went down to the Pool of Siloam, in the valley below the city, and

brought up water in a golden pitcher, to be poured out at the altar in remembrance of the water which God gave their forefathers from the Rock in the desert. Just at this moment Jesus stood in the Temple court, and cried out: "If any man thirst, let him come unto Me and drink." He was speaking then, as He had spoken before to the woman at the well, of the living water of the Spirit of God, which strengthens and refreshes the soul, as the natural water strengthens and refreshes the body; and many, when they heard this, said, "Surely this man must be the Christ for whom we are all looking."

On a sabbath morning, soon afterward, as our Lord and His disciples passed out of the Temple, they saw a blind man sitting near the gate, begging, as blind people often did then. This man had been blind from his birth; and the disciples wondered whether it was his fault or his parents' fault that he was born so. Jesus told them that it was no one's fault; but to teach them a lesson, He added that this blindness gave Him an opportunity of doing a kindness to the man. So He anointed the blind man's eyes with clay, and bade him go to the Pool of Siloam and wash his eyes. The man groped his way down the long steep path to the pool in the valley, below the city wall,

and washed his eyes, as Jesus had bidden him; and immediately the power of sight, which he had never had before, came into them; and he came back rejoicing. The people were astonished, and some would not believe that he was the same man. And many of the Jews were angry because the Lord had healed the man on the sabbath day, and once again tried to persecute Jesus. So Jesus left the city, and went away into the country beyond the Jordan; and there He remained quietly with His disciples for a time, and then went back to Capernaum.

While He was still teaching in Jerusalem, He told His disciples, among other things, the story of the Good Shepherd. Here it is. It is one of the most famous of His parables, because it tells us so much about His own work.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he hath put forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice. And a stranger will they not follow, but

will flee from him; for they know not the voice of strangers.

"The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they may have life, and that they may have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth them. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and I know Mine own, and mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, and one shepherd (St. John 10: 1-5, 10-16).

QUESTIONS

1. At what time of the year was the Feast of Tabernacles held? What did it commemorate?

2. How did the Jews live during this feast? Why?

3. Why was this feast also called the Feast of Lights? (Because the city was lighted up at night, in memory of the pillar of fire which lighted the children of Israel in the wilderness at night.)

4. What did our Lord do at the time of this feast? (He went to Jerusalem, and taught in the Temple.)

5. Why were the people astonished at our Lord's teaching? (Because of His wonderful wisdom.)

6. What miracle did He do just after the Feast of Tabernacles?

7. What lesson did Jesus teach His disciples by this miracle? (St. John 9:3-5.) The Jews generally believed that a misfortune was sent as the punishment for some sin. The "works of Him that sent" Jesus were works of charity.)

8. Why did the healing of the blind man make the Jews angry?

9. What did Jesus then do?

10. In the parable of the Good Shepherd (St. John 10:1-18), who is meant by the shepherd? the sheep? the hireling (the Jewish leaders)? the wolf? the other sheep not of this fold? by the fold itself?

11. How did the shepherd in the parable lay down his life for the sheep? (He probably fought the wolf, and killed him, but was mortally wounded in so doing.)

12. What did our Lord mean by saying that He laid down His life for the sheep? When did He do so?

XXX

THE MINISTRY IN PEREA

THROUGH all the rest of the autumn, our Lord lived quietly in Capernaum. But so far as we know, He never preached or worked miracles there again. His own people in Nazareth had rejected Him two years before. And in Capernaum by the lake, and at Bethsaida near by, and at Chorazin a little back on the hillside, where He had done so many works of healing, and great multitudes had once listened gladly to His teaching, the people had left Him when they found that He would not let them make Him a king.

Now He was turning more and more to Jerusalem, the Holy City of His people, though He knew that its people would also reject Him, and that they would some day put Him to death there, as they had done with the prophets in the old days. He had already made several visits to Jerusalem, at the times of the great feasts; and every time His teaching had stirred up their hatred against Him. Yet now He was planning to go there again. He wanted to give the people

of the Holy City every chance to hear Him, and to believe His message.

So early in the winter He set out. The direct road to Jerusalem lay through Samaria; and at first He took that way. Perhaps He thought that the Samaritans, who had listened to Him so gladly when He talked to the woman at the well, would welcome Him again. But there was enmity between the Samaritans and the Jews; and the Samaritans would not welcome any Jew who was on his way to a feast at Jerusalem.

And it came to pass, when the days were well nigh come that He should be received up, He stedfastly set His face to go to Jerusalem; and sent messengers before His face; and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He were going to Jerusalem. And when His disciples, James and John, saw this, they said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elijah did?" But He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." And they went to another village (St. Luke 9: 51-56).

When our Lord found that the Samaritans

would not receive Him, He crossed the Jordan with His disciples, and came down the east side of the river. Just south of the Lake of Galilee, on this side, was the region known as Decapolis, where the man who had been set free from the legion of evil spirits had preached about Christ, and where our Lord had fed the four thousand with the loaves and fishes. Here the people began to come to our Lord in great numbers, as they had before in Galilee; and in these villages He saw that there was now much work for Him to do.

But the time was growing short, and He felt that He must make the most of it. So just as He had sent out the Twelve Apostles, two by two, long before, into all the villages of Galilee, to prepare the people for the visit that He was then about to make to them, so now He sent out seventy of those who came to Him, to prepare the people in the villages of Decapolis, and of Perea, further south, for His visits to them.

Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place whither He Himself was about to come. And He said unto them, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His har-

vest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go out into the streets thereof, and say, Even the dust from your city, which cleaveth to our feet, we do wipe off against you; nevertheless know this, that the Kingdom of God is come nigh unto you. I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, which art exalted to heaven,

shalt be thrust down to hell. He that heareth you, heareth Me; and he that rejecteth you, rejecteth Me; and he that rejecteth Me, rejecteth Him that sent Me."

And the seventy returned again with joy, saying, "Lord, even the demons are subject unto us in Thy Name."

And He said unto them, "I beheld Satan fall as lightning from heaven. Behold, I have given unto you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. Nevertheless rejoice not in this—that the spirits are subject unto you; but rather rejoice that your names are written in heaven" (St. Luke 10:1-20).

We are not told very much about our Lord's work on this journey. It does not seem to have lasted very long. But probably He healed the sick and taught the people in much the same way that He had done in Galilee. And it was at some village on this journey that our Lord told the story of the Good Samaritan—another of the greatest of His parables:

And behold, a certain lawyer stood up and made trial of Him, saying, "Master, what shall I do to inherit eternal life?" And He said unto him, "What is written in the law? how readest thou?" And he answering said, "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as theyself." And He said unto him, "Thou hast answered right; this do, and thou shalt live." But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

And Jesus answering said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him of his raiment, and beat him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise also a Levite, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring in oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the robbers?" And he said, "He that showed mercy on him." Then said Jesus unto him, "Go, and do thou likewise" (St. Luke 10:25-37).

QUESTIONS

1. Why did the people of Galilee leave Jesus? (Because He would not let them make Him a king.)

2. How was the treatment that our Lord received in Jerusalem different from that which He received in Galilee? (In Galilee, when the people did not believe in Him, they merely left Him; in Jerusalem they persecuted Him.)

3. Why did our Lord return so often to Jerusalem? (He hoped to find some among the more intelligent of the people who would believe in Him; and He did find a few.)

4. What treatment did He receive from the Samaritans on His way to Jerusalem?

5. Why would not the Samaritans receive Jesus?

6. What route did our Lord take after this to Jerusalem?

7. How was our Lord received in Decapolis and Perea?

8. Tell of the sending out of the seventy disciples. Why did our Lord send them out?

9. What instructions did He give them?

10. Tell the story of the Good Samaritan.

11. What are the two lessons of this parable? (To do good to others in the spirit of neighborliness when we have the chance; and, To love those who show kindness to us in a neighborly spirit, whoever they be.)

XXXI

FEAST OF THE DEDICATION

OUR Lord had planned to be at Jerusalem at the Feast of the Dedication; so He could not remain long at this time in the country east of the Jordan; and soon He went on with His journey. Down the valley He went with His disciples, and across the ford near Jericho, and then up the wild, steep gorge which the Jerusalem road followed, where the robbers had fallen upon the traveler in the story of the Good Samaritan, and where travelers still take a guard of soldiers with them when they have to go that way.

At last they reached the head of the valley; and here, in a sunny hollow just east of the Mount of Olives, and only about two miles from Jerusalem, lay the little village of Bethany. Here lived a family, all of whom were very dear friends of our Lord: Lazarus and his sisters, Martha and Mary. When our Lord visited Jerusalem, He often stayed with them in this quiet village, away from the bustle and noise of the city; and to them He came at this time. And St. Luke tells us a

very beautiful incident which happened on the occasion of this visit.

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was cumbered about much serving; and she came to Him and said, "Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (St. Luke 10:38-42).

The Feast of the Dedication was kept early in the winter in memory of the victory of Judas Maccabæus, 164 years before our Lord was born. At that time Palestine had become subject to Antiochus Epiphanes, king of Syria, whose capital was at Antioch, far away to the north. This king was a heathen, and worshipped the Greek gods and goddesses; and he wished to make this worship the state religion for his whole kingdom. So he defiled the Temple at Jerusalem by setting up his idols in its courts, and by offering swine, which the Jews hated, on its altar in honor of these false gods; and he tried to make the Jews

worship them also, and persecuted those who refused to do so. But after a while a brave Jew called Judas Maccabæus raised an army of loyal Jews, and overcame the Syrians in a great battle. Then Judas cleansed the Temple, and dedicated it again to the worship of the true God; and from that time on the Jews kept the Feast of the Dedication in memory of that event. Here is what St. John tells us about our Lord's visit to Jerusalem at this Feast:

Then came the Feast of the Dedication, in Jerusalem; and it was winter; and Jesus was walking in the Temple, in Solomon's porch. Then came the Jews round about Him, and said unto Him, "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly."

Jesus answered them, "I told you, and ye believe not; the works that I do in My Father's Name, these bear witness of Me. But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand. My Father, who hath given them unto Me, is greater than all and no one is able to snatch them out of My Father's hand. I and My Father are one."

Then the Jews took up the stones again to stone Him.

Jesus answered them, "Many good works have I showed you from My Father; for which of these works do ye stone Me?"

The Jews answered Him, "For a good work we stone Thee not; but for blasphemy; even because that Thou, being a man, makest Thyself God."

Jesus answered them, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture can not be broken), say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe the works; that ye may know and understand that the Father is in Me, and I in the Father."

Therefore they sought again to take Him, and He escaped out of their hand. And He went away again beyond the Jordan into the place where John at first baptized; and there He abode. And many came unto Him; and they said, "John indeed did no sign; but all things whatsoever John spake of this man were true." And many believed on Him there (St. John 10:22-42).

QUESTIONS

1. Where did Jesus commonly stay when He visited Jerusalem?
2. Name His friends who lived at Bethany.
3. Tell the incident of Martha and Mary at Bethany.

4. What did Jesus mean by the "good part" which Mary had chosen?

5. What did the Feast of the Dedication commemorate?

6. Why did the Jews try to stone Jesus at this Feast?

7. What did His good works show?

8. Where did our Lord go after this? (He went back to Perea.)

XXXII

LAZARUS OF BETHANY

NOW we must look once again at Bethany, the quiet village nestling among its orchards of olive and fig trees, on the eastern slope of the Mount of Olives, just outside of Jerusalem. Here, you remember, lived our Lord's friends, Lazarus and Martha and Mary, whom He loved to visit whenever He came to Jerusalem. But while He was busy in Perea, the mountain land east of the Jordan, a great sorrow fell upon that happy home. Lazarus suddenly fell very ill. His sisters at once thought of Jesus, and sent to Him, hoping that He would come and heal their brother. The messenger traveled as rapidly as he could, down the Jericho road, and across the Jordan; but so severe was the sickness, that almost before he could reach the place where Jesus was, Lazarus died.

Very sadly Martha and Mary and their weeping friends wrapped the body of Lazarus in the long linen bands which in those days they used to prepare the dead for burial. Then they carried

it, followed by hired mourners from Jerusalem, as the custom was, to the tomb. It was a cave, dug out in the rock of the hillside, with shelves, or niches, where the bodies of the dead could be placed, round about the inside. Here they laid the body of Lazarus, and closed the door of the tomb with a great flat stone.

But four days later, as the sisters sat at home mourning for their brother, word was brought to them that Jesus, who never failed those who needed His help, was coming; and Martha at once ran to meet Him. And now we shall learn how He turned their sorrow into joy.

Now a certain man was sick: Lazarus, of Bethany, the town of Mary and her sister Martha.

Therefore his sisters sent unto Him, saying, "Lord, behold, he whom Thou lovest is sick."

But when Jesus heard it, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

Now Jesus loved Martha, and her sister, and Lazarus. When therefore He heard that he was sick, He abode still two days in the place where He was. Then after that He said unto His disciples, "Let us go into Judea again." His disciples said unto Him, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?"

Jesus answered, "Are there not twelve hours in

the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because the light is not in him." These things said He; and after that He said unto them, "Our friend Lazarus is fallen asleep; but I go that I may awake him."

Then said His disciples, "Lord, if he is fallen asleep, he will recover." Now Jesus had spoken of his death; but they thought that He spake of taking rest in sleep. So Jesus then said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there; to the intent that ye may believe; nevertheless let us go unto him."

Then said Thomas, who is called Didymus, unto his fellow-disciples, "Let us also go, that we may die with Him."

Then when Jesus came, He found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary to comfort them concerning their brother. Martha, therefore, when she heard that Jesus was coming, went and met Him; but Mary sat in the house.

Then said Martha unto Jesus, "Lord, if Thou hadst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee."

Jesus said unto her, "Thy brother shall rise again."

Martha said unto Him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die. Believest thou this?"

She said unto Him, "Yea, Lord; I believe that Thou art the Christ, the Son of God, even He that should come into the world." And when she had said this, she went away, and called Mary her sister secretly, saying, "The Master is come, and calleth for thee." And she, when she heard that, arose quickly, and came unto Him.

Now Jesus was not yet come into the town, but was still in that place where Martha met Him. The Jews then, who were with her in the house, and were comforting her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the tomb to weep there."

Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, "Lord, if Thou hadst been here, my brother had not died."

When Jesus therefore saw her weeping, and the Jews also weeping who came with her, He groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They said unto Him, "Lord,

come and see." Jesus wept. Then said the Jews, "Behold, how He loved him!" But some of them said, "Could not this man, who opened the eyes of the blind, have caused that this man also should not die?"

Jesus again groaning in Himself, came to the tomb; and it was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone."

So they took away the stone. And Jesus lifted up His eyes, and said, "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the multitude that stand around I have spoken, that they may believe that Thou hast sent Me." And when He had thus spoken, He cried with a loud voice, "Lazarus, come forth!" And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus said unto them, "Loose him, and let him go."

Then many of the Jews, who came to Mary, and beheld the things which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests, therefore, and the Pharisees, gathered a council, and said, "What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him, and the Romans will come, and take away both our place and nation."

But a certain one of them, Caiaphas, being high-

priest that year, said unto them, "Ye know nothing at all; nor do ye consider that it is expedient for you that one man should die for the people, and that the whole nation perish not." Now this he spake not of himself; but being high-priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that He might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel together to put Him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there He tarried with His disciples (St. John 11:1-54).

QUESTIONS

1. Where was Bethany? Name the three friends of our Lord who lived there?

2. Describe the burial of Lazarus.

3. Where was our Lord when Lazarus died?

4. What did He do when He knew that Lazarus was dead? Why did He not go to him before?

5. What did Martha think about the future life of her brother? (That he would remain dead until the last day, and then be raised up.)

6. What did Jesus mean when He said, "I am the Resurrection and the Life"? (That He was able to bring the dead back to life.)

7. Where do we find these words in the Prayer Book?

8. Why are they used there? (To teach us that death is not the end of life.)

9. Describe the raising of Lazarus.

10. What effect did this miracle have on those who saw it?

11. What effect did it have on the Jewish rulers when they heard about it?

12. Where did Jesus go from Bethany, and why?

XXXIII

THE LAST JOURNEY

AT last the spring came, and the Passover season with it; and once more our Lord went up to Jerusalem to keep the Passover Feast with His disciples. He traveled slowly down the east side of the Jordan valley from village to village, teaching and healing. This part of the country belonged to King Herod; and he heard that Jesus was passing through his territory. He was a wicked man, who had no use for prophets; and his conscience gave him no rest, because he had killed John the Baptist; and when he heard of Jesus, he was uneasy and displeased. Some of our Lord's friends came and told Him that Herod wished to kill Him also, and urged Him to leave that part of the country. But Jesus answered, "I must go My way today and tomorrow and the day following; for it cannot be that a prophet perish save at Jerusalem." For He knew that Herod had really no power against Him. And then He thought of the many times that He had tried to teach the people of Jerusalem; and He cried: "O

Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is forsaken unto you; and verily I say unto you, Ye shall in no wise see Me, until ye shall say, Blessed is He that cometh in the Name of the Lord."

Then Jesus crossed the river again, and went down the western side of the valley, through the villages of Samaria; and great multitudes went with Him, also going up to the Feast. The people of these towns were Samaritans, and the Jews despised them; and no doubt there were among them many whose lives were anything but holy; but they wished to see Jesus, and they came to Him in great numbers. When the Jews who were on their way to the Feast saw that Jesus allowed these people to come to Him, they were much displeased. But Jesus tried to show them, in the three parables of the Lost Sheep, the Lost Coin, and the Lost Son, that He came to call, not the righteous, but the sinful, to repentance; and that our heavenly Father and His Angels rejoice over every soul that is saved from its sins.

Now all the publicans and sinners were drawing

near unto Him to hear Him. And the Pharisees and the scribes murmured, saying, "This man receiveth sinners, and eateth with them."

And He spake this parable unto them, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

"Or what woman, having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."

And He said: "A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country; and there

he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been fed with the husks that the swine did eat; and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee; I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But while he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard music

and dancing. And he called to him one of the servants, and asked what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years have I served thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf! But he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found" (St. Luke 15).

There were lepers in this part of the country too; and in one place ten of them came at one time to our Lord to be healed. The lepers were not allowed to live in the towns, or to come near to any well person; and when one was healed, as sometimes happened, he had to be examined by a priest, and pronounced clean, and make a thank-offering to God, before he could associate with any one else. Should we not suppose that these men would have been overflowing with love and gratitude to our Lord, after He had healed them?

Yet only one had gratitude enough in his heart to come back and give thanks to his Lord; and he was a Samaritan.

And it came to pass, as He went to Jerusalem, that He was passing along the borders of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, who stood afar off; and they lifted up their voices, saying, "Jesus, Master, have mercy on us!" And when He saw them, He said unto them, "Go, show yourselves to the priests."

And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan.

And Jesus answering said, "Were there not ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" And He said unto him, "Arise, go thy way; thy faith hath made thee whole" (St. Luke 17:11-19).

St. Luke, who visited this country many years afterwards, and probably met and talked with many people who had seen and heard our Lord, collected and preserved in his Gospel these and many other incidents and parables of these days of our Lord's ministry.

It was in one of these villages that some women came to our Lord, bringing their little children to receive His blessing. The apostles were afraid that the children would be a bother to Him. But Jesus was just as glad to have the children about Him as He was to have the older people. And we may be very sure that He loves all children now, just as much as those whom He blessed on that day. This is the way St. Mark tells the story:

And they brought unto Him little children, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." And He took them up in His arms, laid His hands upon them, and blessed them (St. Mark 10: 13-16).

One of the things that the people of our Lord's time were most anxious about was how to obtain eternal life. For in those days they did not feel sure that they would live after death; and many of those who did believe in a future life, thought that people could obtain it only as a reward for doing some great deed. So one day, on our Lord's last journey to Jerusalem, there came to Him a

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CHRIST BLESSING LITTLE CHILDREN

young man, asking how he could obtain this great blessing.

And behold, one came and said unto Him, "Master, what good thing shall I do that I may have eternal life?" And He said unto him, "Why askest thou Me concerning that which is good? One there is who is good; that is, God. And if thou wouldst enter into life, keep His commandments." He said unto Him, "Which?" And Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself." The young man said unto Him, "All these things have I kept from my youth up; what lack I yet?" Jesus said unto him, "If thou wouldst be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." But when the young man heard that saying, he went away sorrowful; for he was one that had great possessions.

Then said Jesus unto His disciples, "Verily I say unto you, It is hard for a rich man to enter into the Kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." And when His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?" But Jesus, looking upon them, said to them, "With men this is impossible; but with

God all things are possible" (St. Matthew 19: 16-26).

Our Lord meant that those who would enjoy the blessings of heaven with Him hereafter, must be ready to sacrifice everything, even life itself, for Him and His Kingdom, just as He was ready to lay down His Life for His Father's business. The soul of the young ruler was not strong enough for that yet; and the disciples themselves did not understand how it could be possible; but very soon they were to meet a rich man who was ready to give up all for Christ.

In the meantime, however, our Lord went on toward Jerusalem, knowing very well what was to befall Him there.

And as Jesus was going up to Jerusalem. He took the twelve disciples apart in the way, and said unto them, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him to the gentiles to mock and to scourge and to crucify; and the third day He shall be raised up" (St. Matthew 20: 17-19).

But the disciples could not believe Him. They were sure that He, the Messiah, was on His way to Jerusalem to become King of the Jewish nation, and to deliver them from their oppressors.

They even disputed among themselves what places of honor they should have in His Kingdom.

But Jesus called them unto Him, and said, "Ye know that the rulers of the gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you, let him be your minister; and whosoever would be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (St. Matthew 20:25-28).

At last they came to Jericho, in the plain of the Jordan, just where the road to Jerusalem turns up into the hills. The valley of the Jordan was very fertile, and the city was surrounded by rich gardens and orchards, and was famous for its palms and fig trees. Just outside the gate of the city, as they drew near, sat blind Bartimæus, begging, as many blind and helpless people still do in that country. He had heard of Jesus and His wonderful cures; and he hoped that some day He might come that way, and heal him too.

And it came to pass, as He drew nigh unto Jericho, a certain blind man sat by the wayside begging. And hearing a multitude passing by, he asked what this might be. And they told him that Jesus of Nazareth was passing by. And he cried, saying, "Jesus, Thou

Son of David, have mercy on me!" And they that went before rebuked him, that he should hold his peace; but he cried so much the more, "Thou Son of David, have mercy on me!" And Jesus stood, and commanded him to be brought unto Him; and when he was come near, He asked him, saying, "What wilt thou that I should do unto thee?" And he said, "Lord, that I may receive my sight." And Jesus said unto him, "Receive thy sight; thy faith hath made thee whole." And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God (St. Luke 18: 35-43).

And now we come to the story of the rich man who was ready to give up everything for Christ. His name was Zacchæus, and he had made a great deal of money in very wrong ways; but when Jesus came to his house, and showed him how much finer it was to live a life of sacrifice than a life of selfishness, Zacchæus repented of all his wrong-doing, and to show his sincerity he declared that he would give half his wealth to the poor, and with the other half would do all that he could to make amends for his past sins. What a difference between Zacchæus the publican and the rich young ruler!

And Jesus entered and passed through Jericho. And behold, there was a man named Zacchæus, who

was the chief of the publicans; and he was rich. And he sought to see Jesus, who He was, and could not, for the crowd, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him, "Zacchæus, make haste and come down; for today I must abide at thy house." And he made haste and came down, and received Him joyfully.

And when they saw it, they all murmured, saying, "He is gone to lodge with a man that is a sinner."

But Zacchæus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give unto the poor; and if I have wrongfully exacted aught of any man, I restore him four fold." And Jesus said unto him, "Today is salvation come to this house, forasmuch as he also is a son of Abraham; for the Son of Man is come to seek and to save that which was lost" (St. Luke 19:1-10).

And so our Lord, well pleased, we may believe, went out with His disciples from Jericho, and began the long climb up into the hills toward Jerusalem.

QUESTIONS

1. Where was our Lord going on this journey, and why?
2. Did He know what was to befall Him at Jerusalem? (Yes; for He told His disciples at least three times (See Matt. 16:21, 17:22-23, and 20:17-19.)

3. Tell of the miracle of the ten lepers. What was there remarkable about one of the lepers?

4. What lesson did Jesus mean to teach in the parables of the Lost Sheep, the Lost Coin, and the Lost Son?

5. Why did the disciples try to prevent the women bringing their children to the Lord? What did the Lord say about this?

6. How do we bring the children to our Lord now? (In Baptism.)

7. What did the rich young man ask our Lord? What was our Lord's first answer to him? His second? Why was the young man sorrowful at our Lord's answer?

8. Tell the story of Bartimæus.

9. Who were the publicans? What other publican have we read of besides Zacchæus?

10. How did Zacchæus show his repentance, and his readiness to follow Christ?

XXXIV

THE ROYAL ENTRY

UP THE steep road from Jericho to Jerusalem came our Lord and His apostles, with many other pilgrims, all on their way to keep the Feast of the Passover at Jerusalem. At last they reached the top of the long ascent, and saw before them the village of Bethany, where lived Martha and Mary, and their brother Lazarus, whom Jesus had raised from the dead. What a loving welcome they must have given Him!

Here our Lord tarried with His friends, while the rest of the pilgrims went on to Jerusalem; and here, on the sabbath evening, they made Him a supper, in the house of Simon the leper, who was probably one whom our Lord had healed of his leprosy. And to this supper they invited not only our Lord and His apostles, but many of their friends and neighbors, to meet Jesus.

When the meal was over, Mary came in with a sealed box of alabaster, a fine white stone like marble, containing a pound of very valuable ointment: a mixture of olive oil with spikenard and

other fragrant spices. The spikenard was a plant which grew in the mountains of India, and was highly valued for its wonderful fragrance.

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they made Him a supper there, and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. But Judas Iscariot, one of His disciples, he who was to betray Him, said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Now this he said, not because he cared for the poor; but because he was a thief, and having the bag, had taken away what was put therein. Then said Jesus, "Let her alone; against the day of My burying hath she kept this. For the poor ye have always with you; but Me ye have not always."

Many people of the Jews therefore knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead (St. John 12: 1-9).

St. Matthew says that Mary poured the ointment upon the head of Jesus. It was the custom in the old days to anoint kings in this way when they

were crowned. The prophet Samuel anointed Saul when he made him king of Israel; and afterward he anointed David to be king in Saul's place. If we remember that all our Lord's friends and disciples were expecting Him to become the King of His people, like David, only greater even than David, we shall understand why Mary anointed Him. Probably she first poured most of the ointment on His head, and then anointed His feet with what was left.

But our Lord saw a different meaning in what she did. The Jews used also to anoint the bodies of the dead when they prepared them for burial; and though our Lord's friends looked forward to a royal triumph for Him, our Lord Himself saw that He could reach that triumph only through the gate of death. So He said: "She hath done what she could; for in that she hath poured this ointment on My body, she hath done it to prepare Me for My burial."

The next day, which was the first day of the week, our Lord went on with the Twelve from Bethany to Jerusalem. But He was still weary from His long journey, and sent two of His disciples to find a beast on which He might ride. Soon they came back, leading a young ass; and on this, Jesus rode toward the city. This was the

way that kings and judges had ridden in the old days; and the disciples remembered how, long ago, the prophet Zechariah had written:

> Rejoice greatly, O daughter of Zion:
> Shout, O daughter of Jerusalem.
> Behold, thy King cometh unto thee:
> He is just, and having salvation;
> Lowly, and riding upon an ass:
> Even upon a colt, the foal of an ass.
> (Zech. 9:9.)

And as they remembered these words, they all thought that the Kingdom of God was now at last to appear.

Presently they passed around the shoulder of the Mount of Olives, and the view of Jerusalem burst upon them. There rose its walls and towers; there was Mount Zion, with Herod's royal palace upon it; and below and around it, built compactly together, were the houses of the city. Just opposite rose the magnificent Temple, with its white marble walls, and its golden roof, and its wide courts, already filled with pilgrims, around it. At the sight the disciples shouted for joy, and began to sing the psalms which the pilgrims always sang when they drew near Jerusalem:

THE TRIUMPHAL RIDE INTO JERUSALEM

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh even from the Lord:
Who hath made heaven and earth.
(Ps. 121: 1-2.)

And—

I was glad when they said unto me:
We will go into the house of the Lord.
Our feet shall stand in thy gates, O Jerusalem:
Jerusalem, built as a city compact together.
(Ps. 122: 1-3.)

Soon the multitudes in the city heard that Jesus was coming; perhaps they even heard the songs and the shouts across the Kidron valley; and many of them went forth to meet Him. On their way they broke off the large feather-shaped leaves from the date palms which grew on the hillside, and meeting the procession as it came down the Mount of Olives, strewed them before Him, or waved them aloft as they joined in the shouts and the singing. Besides the pilgrim psalms, they sang also the 118th, the song of a king coming home to his city in triumph after a victory. The words, "Blessed be the King that cometh in the Name of the Lord," are taken from this psalm. And so, thinking that the Kingdom of God was now surely at hand, they escorted Jesus into the city.

And when they drew nigh unto Jerusalem, at the Mount of Olives, He sent two of His disciples, and said unto them, "Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither." And they went their way, and found the colt tied by the door without, in the open street; and they loosed him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had commanded; and they let them go.

And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strowed them in the way. And they that went before, and they that followed, cried, saying, "Hosanna; Blessed is He that cometh in the Name of the Lord; blessed is the Kingdom that cometh, the Kingdom of our father David; Hosanna in the highest" (St. Mark 11:2-10).

Yet amid all these shouts of rejoicing, the Lord was sad. He was sad because He thought of the disappointment that was soon to come to His disciples, and because He thought how soon the glory of Israel was to pass away.

And when He drew nigh, He beheld the city, and wept over it, saying, "If thou hadst known in this thy day, even thou, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (St. Luke 19: 41-44).

And so it fell out. Forty years later the Jews rebelled against the Romans; and the Roman armies came and destroyed the city, and slew thousands of its people, and carried the rest away to be sold as slaves. And so the Jewish nation came to its end. All this the Lord knew beforehand; and He knew also the wickedness of the Jews, that would bring all this to pass; and so He wept as He rode into the city.

And when He was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is the prophet Jesus, from Nazareth of Galilee" (St. Matthew 21: 10-11).

Jesus went straight to the Temple, where the priests and the Levites were busy preparing for the Feast. But He did not try to make Himself a King then; He only looked round about upon

all things there, and worshipped; and when the evening came, He went out again to Bethany with the Twelve.

QUESTIONS

1. What Feast did our Lord go to Jerusalem to attend? What great event in Jewish history did this Feast commemorate?

2. With what friends did our Lord stay at the end of His journey? In what village did they live? Where was this village?

3. What had our Lord lately done for one of these friends?

4. What did Mary, the sister of Lazarus, do to Jesus at the supper which they made for Him in Bethany? What did she mean by this act? (To show that Jesus was to be the King of His people.)

5. What other meaning did our Lord see in her act? (That it prepared His body for burial.)

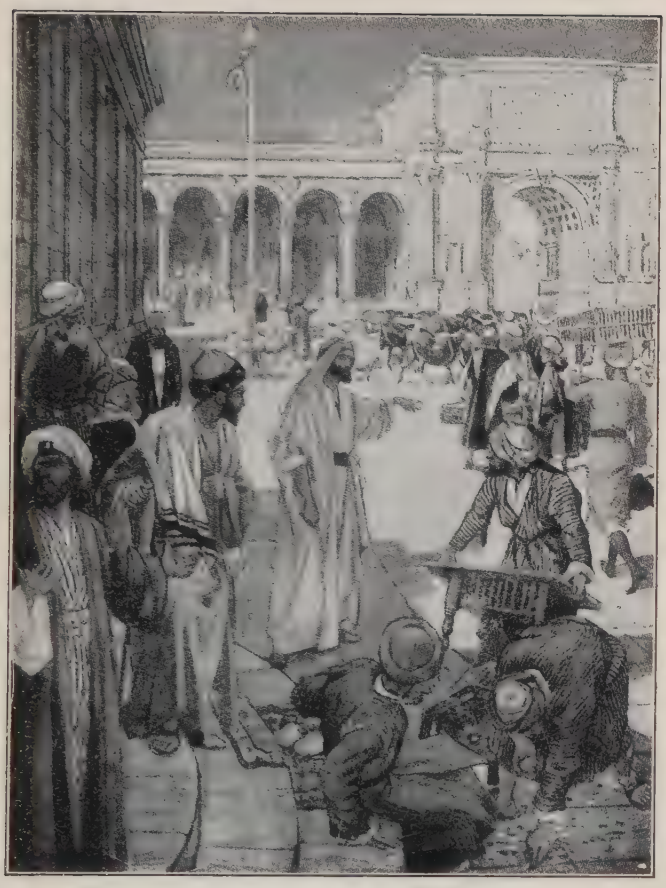
6. How did the people welcome Jesus as He entered Jerusalem? Why? What did they think was about to happen?

7. What did they mean by this welcome? (To greet Him as their King.)

8. Why was our Lord sad as He entered into the city? Explain His words.

9. What happened to the city forty years later?

10. What did our Lord do that day in the city? Did He try to make Himself King, as the people expected?



THE CLEANSING OF THE TEMPLE

XXXV

IN THE FATHER'S HOUSE

ON Monday, the day after our Lord's royal entry into Jerusalem, He went again into the city with His disciples; and they came again into the Temple courts. And now the courts were filled with traders, bringing their oxen and sheep and doves to sell to pilgrims who wished animals for sacrifice, or for the Passover Feast. And there were also money-changers, ready to change the foreign money of the pilgrims into the Jewish half-shekel for the Temple tax; for the tax could be paid only with that coin. And the Temple court, which ought to have been a quiet, clean place, fit for reverent worship, was filled with crowds of people and animals and litter, and all was bargaining and quarreling and confusion. Our Lord was indignant to find His Father's House in such a state. And out of all this profane misuse of God's House the greedy priests were making great gains.

And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple,

and overthrew the tables of the money-changers, and the seats of them that sold the doves; and He said unto them, "It is written, My house shall be called a house of prayer; but ye have made it a den of robbers." And the blind and the lame came to Him in the Temple; and He healed them (St. Matthew 21 : 12-14).

No one, not even the chief priests, dared to resist when our Lord drove out the traders and the money-changers; for they all knew that this traffic had no rightful place in God's House. And when all was quiet, and ready for those who came to worship and pray, He gathered the people about Him, and taught them, and healed those who were blind and lame and suffering among them. All that day He was busy in the Temple court; and in the evening He went out again with His disciples to Bethany.

But the priests and the scribes were very angry at what Jesus had done, and laid plans to destroy Him. So on Tuesday morning, when He came again with His disciples to the Temple, they gathered about Him, to try to catch Him in His teaching and find some accusation that they could bring against Him in their council.

And when He was come into the Temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, "By what

authority doest Thou these things? and who gave Thee this authority?"

And Jesus answered and said unto them, "I also will ask you one question, which, if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John; whence was it? from heaven, or of men?"

And they reasoned with themselves, saying, "If we shall say, From heaven, He will say unto us, Why then did ye not believe Him? But if we shall say, Of men; we fear the people; for all hold John as a prophet." And they answered Jesus and said, "We cannot tell."

And He said unto them, "Neither tell I you by what authority I do these things."

"But what think ye? A man had two sons; and he came to the first and said, Son, go work today in my vineyard. And he answered and said, I will not; but afterward he repented himself, and went. And he came to the second and said likewise. And he answered and said, I go, sir; and he went not. Which of the two did the will of his father?"

They said, "The first."

Jesus said unto them, "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

"Hear another parable. There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a watch-tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first; and they did unto them likewise. But afterward he sent unto them his son saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they took him, and cast him forth out of the vineyard, and slew him. When therefore the lord of the vineyard cometh, what will he do unto those husbandmen?"

They said unto Him, "He will miserably destroy those wicked men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their season."

Jesus said unto them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The Kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof."

And when the chief priests and the Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude; because they took Him for a prophet (St. Matthew 21 : 23-46).

Then went the Pharisees, and took counsel how they might ensnare Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, "Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any one; for Thou regardest not the person of men. Tell us therefore; What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their wickedness, and said, "Why try ye Me, ye hypocrites? Show Me the tribute money." And they brought unto Him a penny. And He said unto them, "Whose is this image and superscription?"

They said unto Him, "Cæsar's."

Then said He unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (St. Matthew 22 : 15-21).

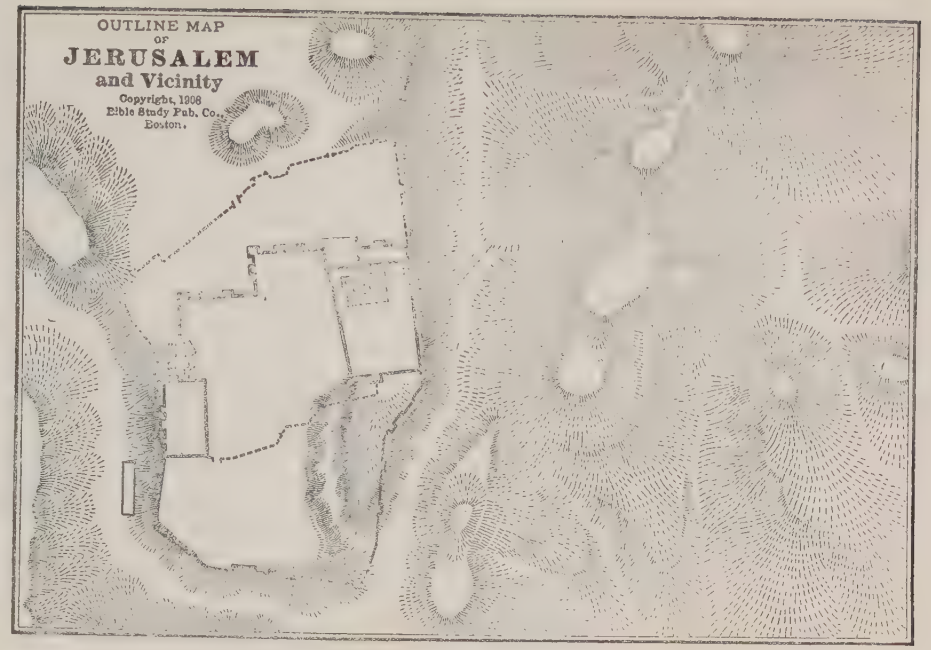
They asked Him many other questions; but our Lord answered them all so wisely that, try as they would, they could not catch Him. At last one of them asked Him the great test question, by which they used to judge of the fitness of any one to be a teacher of the Law. And our Lord's answer to that question has been handed down to

us as the great summary of our whole duty to God and man.

Then one of them, a lawyer, asked Him a question, trying Him, and saying, "Master, which is the great commandment of the law?"

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (St. Matthew 22: 35-40).

So all day long He taught in the Temple; and late in the afternoon He went out for the last time to Bethany. On the way He sat down to rest upon the Mount of Olives, and looked back upon the city which He loved so well, but which cared so little for Him; and as the evening shadows deepened, He told His disciples once again that the time would soon come when city and Temple would all be overthrown. And so it turned out. You can see in Rome today the triumphal arch that Titus, the Roman general, built in honor of his victory, with the long procession of Jewish captives, and the great golden candlestick from the Temple, which the Romans carried away, carved upon it.


OUTLINE MAP
OF
JERUSALEM
and Vicinity
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And then our Lord told His disciples that though He was soon to leave them, He would some day return; and that in the meantime they must be faithful, and watch for His coming. He has not come yet; and we do not know when He will come; but His last three parables, which He spoke to them that evening upon the hillside—the parables of the Ten Virgins, and of the Talents, and of the Sheep and the Goats—teach us how we must live so as to be always ready for His coming, and for His Kingdom.

And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

And Jesus answered and said unto them, "Take heed that no man lead you astray. For many shall come in My Name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places; and all these things are the beginning of sorrows.

"Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all the

nations for My Name's sake. And then shall many stumble, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall abound, the love of the many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the Kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come.

"Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away, so also shall the coming of the Son of Man be. . . . Watch therefore; for ye know not what day your Lord doth come. But know this; that if the master of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of Man cometh. Who then is the faithful and wise servant, whom his lord hath

set over his household, to give them their food in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to beat his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall severely scourge him, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish. For the foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh; come ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Not so, lest there be not enough for us and for you; go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. Afterward came

also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh.

"For it is as when a man, traveling into a far country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and departed. Straightway he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received the two, he also gained other two. But he that had received the one went and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants came and reckoned with them. And so he that had received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy lord. He also that had received the two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two talents beside them. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou

into the joy of thy lord. Then he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sowed, and gathering where thou hast not strowed. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant; thou knewest that I reap where I sowed not, and gather where I have not strown; thou oughtest therefore to have put my money to the bankers, and then at my coming I should have received mine own with interest. Take therefore the talent from him, and give it unto him that hath the ten talents; for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into the outer darkness; there shall be weeping and gnashing of teeth.

"But when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all the nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave Me to

eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? And when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into the eternal fire, which is prepared for the devil and his angels; for I was hungry, and ye gave Me not to eat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not to Me. And these shall go away into eternal punishment; but the righteous into life eternal" (St. Matthew 24 and 25).

QUESTIONS

1. What name do we often give to the day of our Lord's royal entry into Jerusalem? (Palm Sunday.) Why is this name given to it?

2. What did our Lord find in the Temple court when He went there on Monday? Why were these people there?

3. What did our Lord do when He found the court filled with traders?

4. Why were the priests and scribes angry when our Lord drove the traders from the Temple?

5. How did they first try to get rid of Him? (By questioning His authority.)

6. How did His answer to their challenge defeat their purpose?

7. Explain our Lord's parable of the wicked husbandmen.

8. What dilemma did the Pharisees try to place our Lord in by their question about giving tribute to Cæsar? How did our Lord avoid this dilemma?

9. What test did the lawyer try to apply to Christ? What was our Lord's answer?

10. Why was this answer one of our Lord's greatest sayings?

11. What did our Lord tell His disciples would one day happen to Jerusalem? Why would this happen? (Because of the pride and hardness of heart of the Jewish rulers.) When and how did it happen?

12. What did our Lord say to His disciples on the Mount of Olives about His second coming?

13. Give the parable of the Ten Virgins. What is its meaning?

14. Give the parable of the Talents. What is its meaning?

15. Give the parable of the Sheep and the Goats. What is its meaning?

XXXVI

THE LAST SUPPER

THE next day was Wednesday. The chief priests and their followers were now thoroughly aroused against Jesus. He had invaded their own stronghold, the Temple court itself. He had broken up the market that they had established there for their own profit. He had made Himself the central figure there, teaching and healing in the midst of the multitudes that flocked around Him. He had brought to naught all their efforts to trip Him up in His words by their questions; and who could tell whether, with the city filled with the pilgrims who had come from far and near to the Passover Feast, and especially from patriotic Galilee, His own province, He might not at any moment arouse the Jewish rabble to revolt, and bring down upon them the strong arm of the Roman government? He must be gotten rid of, they resolved, at all costs. So they began to plot how they might the most quickly and quietly put Him out of the way.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him. But they said, "Not during the feast, lest there arise an uproar among the people" (St. Matthew 26: 3-5).

But Jesus knew what was in their minds; and on that Wednesday He did not go into the city to meet with the people in the Temple court, as before, but remained quietly in Bethany with His disciples.

But one of the Twelve did go into Jerusalem. Judas Iscariot, who had the charge of their common purse, had stolen some of the money that had been placed in his charge. That money, he knew, would soon be needed for the Passover Feast. But it was gone; and he saw that he could no longer hide his theft. Then, seeing that Jesus would not make Himself King of the Jews by any sudden miracle, as all His friends had expected, and learning that the chief priests were plotting against His life, Judas began to fear for his own life; and it occurred to him that by making a bargain with the chief priests, he might at once cover up his theft, and provide for his own safety. So that night he slipped away from Bethany, and sought out the chief priests.

Then entered Satan into Judas, who was called Iscariot, being of the number of the Twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude (St. Luke 22: 3-6).

The next day was the great day of the feast; and in the evening the Passover supper must be eaten in Jerusalem. Yet even on that day Jesus did not go into the city, but sent two of His disciples to make the preparations. But in the evening He came quietly in with the others to the house where they had made ready. The table was set in a large upper room, with the roasted lamb, and the bitter herbs, and the unleavened bread, according to the custom of the Jewish people.

Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John, saying, "Go and prepare us the passover, that we may eat." And they said unto Him, "Where wilt Thou that we prepare?" And He said unto them, "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the master of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with My dis-

ciples? And he will show you a large upper room, furnished; there make ready." And they went, and found as He had said unto them; and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him (St. Luke 22:7-14).

But as they took their places about the supper table, a quarrel arose among the disciples, as to who should have the places of honor at the Lord's side. He said nothing, but rose from the table, and laid aside His mantle. Now it was the custom, when guests came to a house, for a slave to meet them, remove their sandals, and bathe their feet, to cleanse them from the dust of the road. Jesus had no slaves to wait upon Him; but to teach His self-asserting disciples a lesson of humility, He Himself, their host, proceeded to do for them the service which His slave, if He had had one, would have done for them as His guests. St. Luke tells us of the quarrel, and St. John of our Lord's lesson to them:

And there arose also a strife among them, which of them should be accounted the greatest. And He said unto them, "The kings of the gentiles exercise lordship

He arose from supper, and laid aside His garments; and He took a towel, and girded Himself. Then He poured water into a basin, and began to wash the dis-

over them; and they that have authority over them are called benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth" (St. Luke 22: 24-27).

ciples' feet, and to wipe them with the towel wherewith He was girded. Then came He to Simon Peter. Peter said unto Him, "Lord, dost Thou wash my feet?" Jesus answered and said unto him, "What I do, thou knowest not now, but thou shalt know hereafter." Peter said unto Him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with Me." Simon Peter said unto Him, "Lord, not my feet only, but also my hands and my head." Jesus said to him, "He that hath been bathed, needeth not save to wash his feet, but is clean every whit."

So when He had washed their feet, and had taken His garments, and sat down again, He

> said unto them, "Know ye what I have done to you? Ye call Me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done to you. If ye know these things, blessed are ye if ye do them" (St. John 13:4-17).

Then they took their places about the table, and the meal began. They said the Passover prayers, and the roasted lamb and the unleavened cakes were eaten; and then the youngest one present, perhaps St. John, had to ask of the Lord, "What mean ye by this service?" and Jesus told once again the old story of how Pharaoh had oppressed their forefathers in Egypt, and of how God had delivered them by the hand of Moses. And then, knowing that that very night He who had come to deliver His people from the bondage of sin would be betrayed into the hands of the

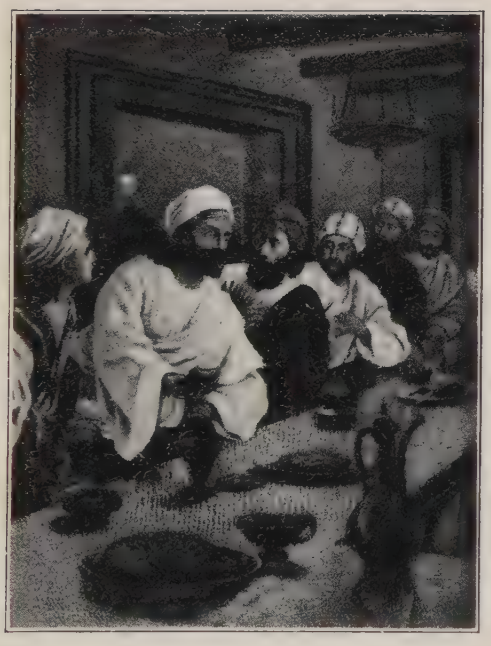
oppressor by one of His own disciples, His soul was filled with grief.

When Jesus had thus said, He was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray Me."

Then the disciples looked one on another, doubting of whom He spake. Now there was at the table, leaning on Jesus' bosom, one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said unto him, "Ask who it is of whom He speaketh." He, thus leaning back upon Jesus' breast, said unto Him, "Lord, who is it?"

Jesus therefore answered, "He it is for whom I shall dip the sop, and give it to him." So when He had dipped the sop, He took and gave it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore said unto him, "That thou doest, do quickly." Now no man at the table knew for what intent He spake this unto him; for some thought, because Judas had the bag, that Jesus said unto him, "Buy what things we have need of for the feast"; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night (St. John 13:21-30).

After Judas had gone, as they ate together the last of the Passover loaves, and drank together, according to the custom of the Feast, the last cup



THE LAST SUPPER

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of wine, the Lord bade them keep this closing ceremony as the great sign of their fellowship with Him.

And as they were eating, Jesus took the bread, and blessed, and brake, and gave to the disciples, and said, "Take; eat; this is My body." And He took the cup, and gave thanks, and gave to them, saying, "Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins" (St. Matthew 26: 26-28).

And from that day to this, in the service of the Holy Eucharist, the Church has kept her Lord's command, and has ministered to her people the Bread and the Wine, blessed in His Name, to be the food of their souls.

Then Jesus told them that He was soon to be taken away from them for a time, and commanded them to abide together in love and peace with one another:

"Little children, yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye can not come; so now I say to you:

"A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

Simon Peter said unto Him, "Lord, whither goest Thou?"

Jesus answered, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterward."

Peter said unto Him, "Lord, why can not I follow Thee now? I will lay down my life for Thy sake."

Jesus answered, "Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (St. John 13:3—14:3).

After our Lord had talked further with His disciples, they sang together, as was the custom at the end of the Feast, four psalms—you will find them in your Bibles still; the 115th to the 118th —and then they went out to the Mount of Olives.

As they went, the Lord told them that though He was soon to be taken away from them, He would send them His Spirit, the Holy Ghost, to comfort and guide and strengthen them for the work that they were to do for Him, and to

help them to endure the persecutions that would come upon them for His sake.

This was our Lord's last conversation with His disciples: and it must have sunk down deep into their hearts. St. John always remembered it; and more than fifty years afterward he wrote it down in his Gospel, where we have it now, in the 14th, 15th, and 16th chapters.

And then, perhaps as they stood together in the court of the Temple, which they must have passed on their way to the city gate, our Lord prayed for His disciples, and for all who would believe in Him through their words, in all the ages to come. It was a wonderful prayer. St. John remembered that too, and has preserved it for us, in the seventeenth chapter of his Gospel.

Then Jesus went out of the city with His eleven disciples, down into the deep Kidron valley, and came to a garden called Gethsemane, where He used often to go with them. The moon was full; and the disciples lay down to sleep under the shadows of the trees. But Jesus did not sleep; for His soul was beset with temptation. He knew the trial that was soon to come to Him; and He prayed earnestly for strength and courage to endure it, and to finish His work. And He received what He prayed for. St. Luke tells us that an

Angel appeared to Him from heaven, and strengthened Him. So whenever we are in any great trouble, it is well for us to remember our Lord in Gethsemane, and to pray His prayer: "Father, all things are possible unto Thee; nevertheless, not what I will, but what Thou wilt." And then He will help us, according to our need. Here is St. Matthew's story of what happened in Gethsemane:

Then came Jesus with them unto a place called Gethsemane, and said unto His disciples, "Sit ye here, while I go yonder and pray." And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

Then said He unto them, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me." And He went a little farther and fell on His face, and prayed, saying, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

And He came unto the disciples, and found them sleeping, and said unto Peter, "What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

He went away again the second time, and prayed, saying, "O My Father, if this cup may not pass away from Me except I drink it, Thy will be

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CHRIST IN THE GARDEN OF GETHSEMANE

done." And He came again and found them sleeping; for their eyes were heavy.

And He left them again, and went away and prayed the third time, saying the same words.

Then came He to the disciples, and said unto them, "Do ye sleep on now, and take your rest? Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us be going; behold, he is at hand that betrayeth Me."

And while He yet spake, lo, Judas, one of the Twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him had given them a sign, saying, "Whomsoever I shall kiss, that same is He; take Him." And forthwith he came to Jesus, and said, "Hail, Master!" and kissed Him. And Jesus said unto him, "Friend, wherefore art Thou come?" Then came they, and laid hands on Jesus, and took Him.

And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and smote off his ear. Then said Jesus unto him, "Put up thy sword again into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall even now send Me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" In that hour said Jesus to the multitudes, "Are ye come out as against a

robber, with swords and staves for to take Me? I sat daily with you teaching in the Temple, and ye laid no hold upon Me. But all this is come to pass, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook Him, and fled (St. Matthew 26: 36-56).

QUESTIONS

1. What did Jesus do on the Wednesday after He came to Jerusalem?
2. Which of His disciples went into the city on that day? Why?
3. Tell of the preparations for the Passover.
4. What lesson did Jesus teach His disciples when they came to the Passover? How?
5. Why did Judas leave the supper table?
6. Tell of our Lord's institution of the Eucharist, giving His exact words.
7. What "new commandment" did our Lord give His disciples after instituting the Eucharist?
8. What promise did our Lord give His disciples?
9. Where did Jesus and His disciples go after the Passover Feast? What did Jesus do there?
10. What happened in Gethsemane afterward?

XXXVII

DESPISED AND REJECTED

AT LAST the Jewish priests had Jesus in their power; and they lost no time. The officers, as they had been ordered, took Jesus at once to Annas. He had been high priest, but had been put out of office by the Romans; but he was still the most influential man in Jerusalem. As soon as he had satisfied himself that the Captive whom the officers had brought was really Jesus of Nazareth, he sent Him bound to Caiaphas the high priest; and Caiaphas quickly called together as many of the priests and elders as possible, to consider how they might the most easily dispose of Jesus.

The palace of the high priest was built around an open courtyard, paved with stone. On one side was a large hall, raised a few steps above the courtyard, and opening from it by a wide arched doorway. Into this hall Jesus was led. The high priest took his seat opposite this doorway, with his counsellors on either side. In the courtyard the servants and officers gathered around a fire of

charcoal, which they had built in a brazier: for it was still night, and the air was cold.

Then the band and the captain, and the officers of the Jews, took Jesus and bound Him, and led Him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year. (Now Caiaphas was he who had given counsel to the Jews that it was expedient that one man should die for the people.)

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and went in with Jesus into the court of the high priest; but Peter stood at the door without. Then went out that other disciple, who was known unto the high priest, and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door said unto Peter, "Art thou not also one of this man's disciples?" He said, "I am not."

Now the servants and officers were standing there, having made a fire of coals; for it was cold; and they warmed themselves; and Peter also stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of His teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in the synagogues, and in the Temple, where all the Jews come together, and in secret have I spoken nothing. Why askest thou Me? ask them that heard Me, what I spake unto them; behold, these know what

I said." And when He had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" (St. John 18: 12-23.)

In the meanwhile, some of those about the fire asked Peter whether he were not one of Jesus' disciples; and Peter denied again. Then, fearing to remain in the court, he went out into the porch; and another maid saw him, and said to those that stood by: "This man also was with Jesus of Nazareth." And when he denied knowing Him, those who stood by confidently declared, "Thou art certainly one of them; for thou art a Galilean, and thy speech agreeth with theirs." And one of the servants of the high priest, a kinsman of him whose ear Peter cut off, said, "Did I not see thee in the garden with Him?" Then Peter began to curse and to swear, saying, "I know not this man of whom ye speak."

And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that He said unto him, "Before the cock crow this day, thou shalt deny Me thrice." And Peter went out, and wept bitterly (St. Luke 22: 61-62).

In the meantime, the high priest debated with

his counsellors what they should do with Jesus. For the Romans did not allow the Jews to put any criminals to death themselves; and the priests knew that the Roman governor would not put any captive to death unless he were proved guilty of some crime; so they set their wits to work to find some charge that they could bring against Jesus before the governor.

So the night passed away. As soon as it was light, and the high priest had decided what to do, he gathered the whole council together, to prepare their accusation against Jesus.

Now the chief priests and elders, and all the council, sought false witness against Jesus, that they might put Him to death; but they found none, though many false witnesses came. But at last came two, and said, "This man said, I am able to destroy the Temple of God, and to build it in three days."

And the high priest arose and said unto Him, "Answerest Thou nothing? What is it which these witness against Thee?" But Jesus held His peace. And the high priest said unto Him, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said; moreover, I say unto you, Hereafter ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven."

Then the high priest rent his garments, saying, "He hath spoken blasphemy; what further need have we of witnesses? Behold now, ye have heard His blasphemy; what think ye?" They answered and said, "He is worthy of death."

Then did they spit in His face, and buffeted Him; and some smote Him with the palms of their hands, saying, "Prophesy unto us, Thou Christ" (St. Matthew 26: 59-68).

Then they arose, and took Jesus to the palace of Pontius Pilate, the Roman governor, and began to accuse Him of treason against the emperor, saying: "We found this fellow perverting our nation, and forbidding to give tribute to Cæsar, saying that He Himself is the Christ, and a King."

Then Pilate entered into the judgment hall, and called Jesus, and said unto Him, "Art Thou the King of the Jews?"

Jesus answered him, "Sayest thou this of thyself, or did others tell it thee of Me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; what hast Thou done?"

Jesus answered, "My Kingdom is not of this world; if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My Kingdom not from hence" (St. John 18: 33-36).

But as soon as Pilate found that the Kingdom of Jesus was not a Kingdom of this world, and that He was not plotting against the Roman government, he knew that the charges which the Jews had brought against Jesus were untrue, and that they had accused Him because they hated Him, and wished for His death. Then he learned that Jesus was from Galilee. That was Herod's province; and wishing to get rid of the responsibility of dealing with Jesus himself, he sent Him and His accusers to Herod, who was also then in Jerusalem.

Then said Pilate to the chief priests and to the people, "I find no fault in this man." And they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judea, beginning from Galilee, even to this place." But when Pilate heard that, he asked whether the man were a Galilean. And when he knew that He was of Herod's jurisdiction, he sent Him unto Herod, who himself also was at Jerusalem in those days.

And when Herod saw Jesus, he was exceeding glad; for he had been a long time desirous to see Him, because he had heard many things of Him; and he hoped to see some miracle done by Him. And he questioned Him in many words; but He answered him nothing. And the chief priests and the scribes stood, and vehemently accused Him. And

Herod with his soldiers set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate (St. Luke 23:4-11).

By this time it was broad daylight, and the priests and elders were becoming uneasy; for they feared that if the multitudes who had welcomed Jesus with palms and songs when He had entered into the city a few days before, and who had listened to Him so gladly in the Temple, should hear that He was taken, they would come and rescue Him. So the priests hastily gathered together a mob of ruffians, and poured into the courtyard of the governor's palace, demanding that Jesus should be put to death. But Pilate, knowing that Jesus had committed no crime, tried to release Him.

And Pilate, when he had called together the chief priests and the rulers of the people, said unto them, "Ye have brought unto me this man, as one that perverteth the people; and behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him; no, nor yet Herod; for I sent you to him; and behold nothing worthy of death hath been done by Him. I will therefore chastise Him and release Him."

But they cried out all together, saying, "Away with this man, and release unto us Barabbas (one who for a certain insurrection made in the city, and

for murder, was cast into prison) (St. Luke 23: 13-19).

And Pilate again answered and said unto them, "What then will ye that I shall do unto Him whom ye call the King of the Jews?" And they cried out again, "Crucify Him."

And Pilate said unto them, "Why, what evil hath He done?" But they cried out the more exceedingly, "Crucify Him" (St. Mark 15: 12-14).

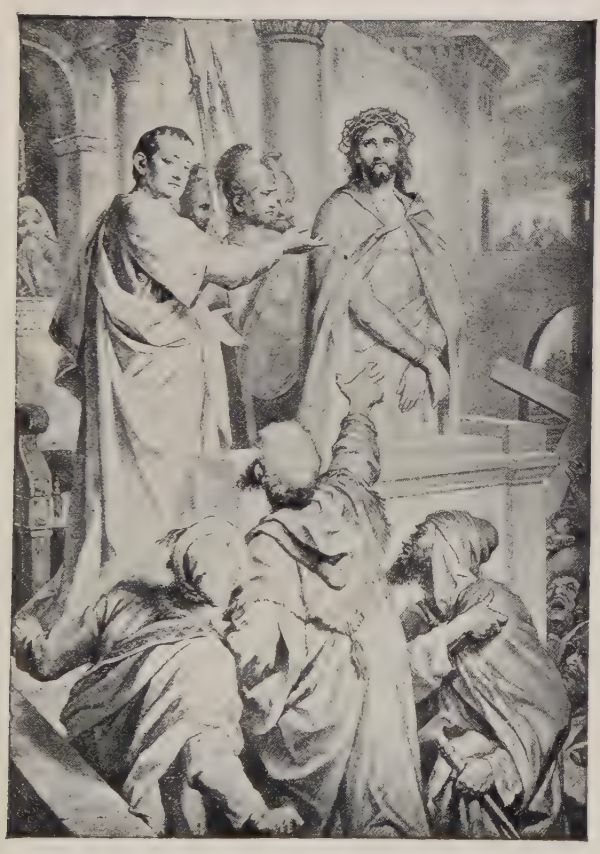
Pilate said unto them, "Take Him yourselves and crucify Him; for I find no fault in Him."

The Jews answered him, "We have a law, and by that law He ought to die, because He made Himself the Son of God." When Pilate therefore heard this saying, he was the more afraid, and he said unto Jesus, "Whence art Thou?" But Jesus gave him no answer.

Pilate therefore said unto Him, "Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and that I have power to release Thee?"

Jesus answered, "Thou couldest have no power at all against Me, except it were given thee from above."

Upon this Pilate sought to release Him; but the Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar" (St. John 19: 6-12).



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BEHOLD THE MAN!

Then Pilate, knowing how unjustly and tyrannically he had governed his province, and fearing that the Jews would accuse him to the emperor, dared oppose them no longer.

So when Pilate saw that he could prevail nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it." Then answered all the people, and said, "His blood be on us, and on our children" (St. Matthew 27:24-25).

And the voices of them and of the chief priests prevailed. And Pilate gave sentence that what they demanded should be done; and he released unto them him that for insurrection and murder had been cast into prison; but he delivered up Jesus to their will (St. Luke 23:23-25).

Then the soldiers of the governor took Jesus into the common hall, and they gathered unto Him the whole band. And they stripped Him, and put on Him a scarlet robe. And they platted a crown of thorns, and put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, "Hail, King of the Jews!" And they spat upon Him, and took the reed, and smote Him on the head. And when they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him (St. Matthew 27:27-31).

QUESTIONS

1. To whom was Jesus led after He was taken in Gethsemane?

2. Which of Jesus' disciples followed Him to the high priest's palace? (Peter and John.)

3. What did Peter say when he was three times accused in the palace of being one of Jesus' disciples? What did the cock's crow remind him of? What did he do then?

4. Before what court was Jesus led early in the morning? (The Sanhedrin, or great Jewish court.) What was He accused of before this court? What did this court decide?

5. To whom did this court send Jesus? Why did they not condemn Him themselves?

6. What charge did the Jews make against Jesus before Pilate? Was it a true charge? Why did they not make the same charge that they had made against Him in their own court? (Because they knew that that charge was no crime in the eyes of the Roman governor.)

7. What two demands did the Jewish rulers make of Pilate? How did they compel Pilate to yield to them?

8. What did Pilate's soldiers do to Jesus after He was condemned?

XXXVIII

ON THE CROSS

FROM the Palace of Pilate, through the narrow street that is still called The Sorrowful Way, went a sad procession to the place of execution. First came the centurion in charge; then Jesus, carrying His Cross, with two soldiers on each side; and after Him, two robbers with their crosses, whom Pilate had also sentenced to die. But Jesus was now so weak with pain and suffering that He could not carry His Cross far; and meeting at the city gate a man named Simon, a native of Cyrene in Africa, who was coming in, the soldiers stopped him, and made him carry Jesus' Cross for Him.

Outside the city, near the road that led northward toward Galilee, rose a bare, round hill, with caves in its sides, which was called, from its shape, Calvary, or The Place of a Skull. On this hill they crucified Jesus, and the two robbers, one on each side.

And when they came unto the place which is called Calvary, there they crucified Him, and the

malefactors, one on the right hand, and the other on the left.

Then said Jesus: "Father, forgive them; for they know not what they do" (St. Luke 23: 33-34).

And Pilate wrote a title, and put it on the Cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. And it was written in Hebrew, and Greek, and Latin.

Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His tunic; now the tunic was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be." These things therefore the soldiers did (St. John 19: 19-24).

In the meantime, word of what was being done had gone about, and the crowds began to come together. Some scoffed and derided Jesus as He hung on the Cross; but many wailed and lamented. But the soldiers kept guard, and the people did not dare to interfere.

The people stood beholding. And the rulers also scoffed at Him, saying: "He saved others; let Him save Himself, if He be the Christ, the chosen of God." And the soldiers also mocked Him, coming to Him, and saying: "If Thou be the King of the Jews, save Thyself."

And one of the malefactors that were hanged railed on Him, saying: "If Thou be the Christ, save Thyself and us." But the other answering rebuked him, saying: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." And he said unto Jesus: "Lord, remember me when Thou comest into Thy Kingdom." And Jesus said unto him: "Verily I say unto thee; Today shalt thou be with Me in Paradise" (St. Luke 23: 35-43).

Among those who came to the Cross were St. John, and the Mother of Jesus. Years before, when she and St. Joseph had brought the Child Jesus as a baby, to the Temple, to present Him before God,[1] the old prophet Simeon had said to her, "A sword shall pierce through thine own soul also." And now it had come to pass. Think what her grief must have been when she saw her Son upon the Cross! But Jesus, even in the midst of His terrible suffering, did not forget His Blessed Mother:

Now there stood by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He said unto His mother, "Woman, be-

[1] See Chapter VII.

hold thy son." Then said He to the disciple, "Behold thy mother." And from that hour that disciple took her unto his own home (St. John 19:25-27).

St. John led the Blessed Virgin away, and tried to comfort her; and the hours wore on. About noon an awful darkness began to creep over the sky. It was the shadow of the last great conflict between our Lord's soul and the power of Satan; the most terrible battle that was ever fought on earth; a battle in which the salvation of the whole world was at stake. What our Lord endured in that conflict we can never know; but it may be that Satan sought to tempt Jesus, by showing Him the vast power that he really had over the human race, to abandon His Father's work in despair. And for three hours the darkness lasted, while our Lord's soul thus fought for the soul of the world.

Now from the sixth hour there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is: "My God, My God, why hast Thou forsaken Me?" (St. Matthew 27:45-46.)

These are the first words, in Hebrew, of the Twenty-second Psalm; a psalm which is the prayer of a soul in great suffering, but which ends with

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THE CRUCIFIXION

words of praise and thanksgiving for God's sustaining help and comfort, which He always gives to those who fully trust in Him. Our Lord knew well the sustaining power of the Scriptures; and it may be that He said the whole psalm as a prayer to the Father; though those who stood by heard only its first words. Certain it is, that this psalm expresses, as no other human words ever can, His sufferings during those awful hours. But at last He overcame the assaults of Satan, and the darkness rolled away. The victory was won, and a great peace was over all.

After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, said, "I thirst." Now there was set there a vessel full of vinegar[2]; so they put a sponge, filled with the vinegar, upon a stalk of hyssop, and put it to His mouth.

When Jesus therefore had received the vinegar, He said, "It is finished" (St. John 19:28-30).

And when Jesus had cried with a loud voice, He said, "Father, into Thy hands I commend My spirit"; and having said thus, He bowed His head, and gave up the ghost (St. Luke 23:46).

And when the centurion, and they that were with him, watching Jesus, saw the things that came to

[2] The "vinegar" was a sort of sour wine, perhaps brought by the soldiers to refresh themselves while on guard at the Cross.

pass, they feared greatly, and said, "Truly this was the Son of God!" (St. Matthew 27 : 54.)

There was nothing more to see. The crowds streamed away, and the soldiers sat alone around the crosses, on guard.

The day was now nearly ended; and at sunset the sabbath would begin. Our Lord's friends—the few who were near by—bethought themselves of preparing His Body for burial. The bodies must not be allowed to hang upon the crosses on the sabbath day; for, according to Jewish belief, that would defile the day; and yet there was now no time to prepare them properly. In this emergency an unexpected friend came forward—Joseph, a Jewish counsellor from the neighboring town of Arimathea, who was secretly a believer in Jesus. He owned a garden near by, in which was a tomb that he had hollowed out in the rock of the hillside, for his own burial, when his time should come. This tomb he now offered for a burial place; and here they laid the Body of Jesus, when they had taken it down from the Cross, until they could make the final preparations for its burial, when the sabbath should be past.

And when even was now come, there came Joseph of Arimathea, a councillor of honorable estate, who

also himself was looking for the Kingdom of God. And he went in boldly unto Pilate, and asked for the body of Jesus. And Pilate marveled if He were already dead; and calling unto him the centurion, he asked him whether He had been any while dead. And when he learned it of the centurion, he gave the body to Joseph (St. Mark 15:43-45).

And he took it down, and wrapped it in a linen cloth, and laid it in a tomb hewn out of the rock, wherein never man had yet lain. And it was the day of the preparation; and the sabbath drew on. And the women, who had come with Him out of Galilee, followed after, and beheld the tomb, and how His body was laid. And they returned, and prepared spices and ointments; and they rested the sabbath day, according to the commandment (St. Luke 23: 53-56).

QUESTIONS

1. Who was Simon of Cyrene? What did he do?

2. Where was Jesus crucified? What inscription was put up over Him? In what languages was it written? Why?

3. What did Jesus say when He was put on the Cross? Of whom did He speak? Who were present when He was crucified?

4. What did He next say? To whom did He then speak, and why?

5. What did our Lord say to His Mother, and to St. John, when He saw them standing by? What did St. John then do?

6. What change appeared in the sky about noon? What did it mean?

7. What did our Lord then say? Where else in the Bible do we find these words? Why did He use them?

8. What were our Lord's last three sayings on the Cross? What did "It is finished" mean?

9. What did the centurion say when Jesus died?

10. Tell how and where our Lord's body was buried.

XXXIX

THE VICTORY

LATE on Good Friday afternoon our Lord's Body was taken down from the Cross and laid in Joseph's tomb. Joseph closed the door of the tomb with a large flat stone; and Pilate, at the request of the Jews, that the tomb might not be disturbed, sealed it up, and set a guard of soldiers to keep watch over it. There our Lord's Body remained over the sabbath; but our Lord Himself went into Paradise, or the Place of Departed Spirits (which is what we mean when we say in the Creed, "He descended into hell") to carry His message of salvation to the souls that had gone there before Him.

But very early in the morning of the third day, our Lord came back to earth, and rose in eternal triumph over death. No one saw Him come forth from the tomb; but an angel came down from heaven, and rolled away the stone from the door, that all might see that He was no longer there; and the guards who were watching the tomb fled away in fear.

Early in the morning of the first day of the week, the day which we now call Sunday, or the Lord's Day, the faithful women came back, bringing with them the spices which they had prepared, to make the Body of Jesus ready for its final burial. When they left the city, the dawn was just glimmering in the east; and when they reached the tomb, the sun was rising over the Mount of Olives. As they went, they remembered the great flat stone which had been placed in front of the door of the tomb. It was much too heavy for them to move without help; and they asked one another, "Who will roll us away the stone from the door of the sepulchre?"

But when they came to the garden, they saw that the stone was already rolled away, and the door stood wide open. One of the women, Mary Magdalene, had run on ahead of the rest; and looking in, she saw that the Lord's Body was gone; and at once she ran back to the city, to find His disciples, and tell them what she had seen. In the meantime the other women came up; and this is what they saw:

Now at the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven,

and came and rolled back the stone from the door, and sat upon it. His appearance was as lightning, and his raiment white as snow.

And the angel answered and said unto the women, "Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay; and go quickly, and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you." And they departed quickly from the sepulchre with fear and great joy, and ran to bring His disciples word (St. Matthew 28: 1-8).

Mary Magdalene, however, reached the city first, and quickly found Peter and John; and they immediately hastened to the tomb, to see what had happened.

Now on the first day of the week, came Mary Magdalene early, while it was yet dark, unto the sepulchre, and saw the stone taken away from the sepulchre. Then she ran, and came to Simon Peter, and to the other disciple whom Jesus loved, and said unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

Peter therefore went forth, and the other disciple, and they came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and stooping

down and looking in, he saw the linen clothes lying; yet went he not in.

Then came Simon Peter following him, and went into the sepulchre, and beheld the linen clothes lying; and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple who came first to the sepulchre; and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. Then the disciples went away again unto their own home (St. John 20: 1-10).

What was it that St. John saw, when he looked into the tomb, "and believed"?

There lay the linen bands, just as they had been when Joseph had placed the Body of Jesus, carefully wrapped in them, upon the stone slab in the tomb. They had not been unrolled; but the Body of Jesus was gone from within them. When St. John saw how they lay, he knew at once that no one had taken the Lord's Body away; but that He Himself had risen, as He had said that He would.

Mary had now followed Peter and John back to the tomb; but she had not yet looked carefully about; and supposing, perhaps, that some of our Lord's enemies had stolen His Body away, she wept bitterly.

THE DISCIPLES AT THE TOMB

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre; and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they said unto her, "Woman, why weepest thou?" She said unto them, "Because they have taken away my Lord, and I know not where they have laid Him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing Him to be the gardener, said unto Him, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus said unto her, "Mary!" She turned herself, and said unto Him in Hebrew, "Rabboni!" which is to say, "Master!" Jesus said unto her, "Touch me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God." Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her (St. John 20: 11-18).

Soon afterward, as the other women went to tell the disciples what they had seen, Jesus met them also; and they also came and told the disciples that they had seen the Lord. But their words seemed to the disciples only as idle tales.

They had seen the Body of Jesus laid in the tomb; and none of them, except St. John, could believe that He had really risen alive from the dead. But before long they were to see Him for themselves.

About seven miles west of Jerusalem was a little village called Emmaus. Ever since the disciples had fled when Jesus was taken in the garden of Gethsemane, they had kept themselves carefully hidden in out-of-the-way places in and about Jerusalem, for fear of the Jews. Now, however, two of them, thinking, perhaps, that they might be safer away from the city, quietly slipped out, and started, late in the afternoon, for this little village. They walked quickly; and as they went, they talked together of all these things which had come to pass.

And behold, two of them went that same day to a village called Emmaus, which was threescore furlongs from Jerusalem. And they talked together of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus Himself drew near, and went with them. But their eyes were holden, that they should not know Him. And He said unto them, "What communications are these that ye have one with another, as ye walk, and are sad?" And one of them, whose name was Cleopas, answering said unto Him, "Art Thou only a stranger in Jerusalem,

and knowest not the things which are come to pass there in these days?" And He said unto them, "What things?" And they said unto Him, "The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him. But we trusted that it had been He who should have redeemed Israel. Yea, and beside all this, it is now the third day since these things came to pass. Moreover, certain women of our company amazed us, having been early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, who said that He was alive. And certain of them that were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not."

Then said He unto them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Ought not the Christ to have suffered these things, and to enter into His glory?" And beginning from Moses, and from all the prophets, He expounded to them in all the scriptures the things concerning Himself (St. Luke 24: 13-27).

All the Scriptures of the Old Testament, not only the writings of the prophets, but the stories of Abraham, and Isaac, and Jacob, and Joseph, and David, and the rest, tell us, in type and sym-

bol, about our Lord. This is why the Bible is such a holy Book. We cannot understand it all now; but the older and wiser we grow, the clearer it becomes to us: and as we reverently read and study its pages, we learn to understand, better and better, what it has to tell us about Him. This was what He explained to the two disciples on the way to Emmaus, and afterward to the others, when He met with them. And then they understood, and were glad.

And they drew nigh unto the village whither they were going; and He made as though He would go further. But they constrained Him, saying, "Abide with us; for it is toward evening, and the day is far spent." And He went in to tarry with them. And it came to pass, when He had sat down to meat with them, that He took the bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, "Did not our heart burn within us, while He talked with us in the way, and while He opened to us the scriptures?"

And they rose up the same hour, and returned to Jerusalem, and found the Eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared unto Simon." And they told what things were done in the way,

THE RISEN LORD

and how He was known to them in the breaking of the bread.

And as they spake these things, Jesus Himself stood in the midst of them, and said unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they beheld a spirit.

And He said unto them, "Why are ye troubled? and why do reasonings arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." And when He had said this, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, "Have ye here any food?" And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them.

And He said unto them, "These are My words which I spake unto you while I was yet with you—how that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Then opened He their understanding, that they might understand the scriptures. And He said unto them, "Thus it is written; that the Christ should suffer, and should rise again from the dead the third day; and that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem. And ye are witnesses of these things" (St. Luke 24:28-48).

QUESTIONS

1. Where do we learn about our Lord's Resurrection?
2. Who saw our Lord first on Easter Day?
3. Whom did the women see at the tomb? What did the angels tell them?
4. When St. John came to the tomb, how did he know that Jesus had risen?
5. To whom did our Lord appear on the afternoon of Easter Day, and where? What did He talk with them about?
6. How did our Lord make Himself known to the disciples at Emmaus?
7. To whom did our Lord appear in the evening of Easter Day? What did He tell them?

XL

THE GREAT FORTY DAYS

FIVE times on that first Easter Day, we are told, our Lord appeared alive to His friends. First, very early in the morning, He showed Himself to Mary Magdalene at the tomb where His Body had been laid. Then, a little later, He came to the other women, as they went to carry the Angel's message of His Resurrection to the disciples. Then, still later in the day, He appeared to Peter; then, late in the afternoon, He walked with the two on the road to Emmaus, and made their hearts burn within them, as He explained to them what the Scriptures had foretold long before about the Christ. And lastly, in the evening, He appeared to ten of His disciples in the upper room at Jerusalem. And we may be very sure, though the Gospels do not tell us so, that at some time during that day He must have come to the lodging of the disciple whom He loved, to comfort His Blessed Mother.

At first the disciples could not believe that their Lord had really come back alive from the

dead; but little by little, as they saw Him and touched Him and talked with Him, they were all convinced—all except one.

But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

And after eight days again His disciples were within, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then said He to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and put it into My side; and be not faithless, but believing." Thomas answered and said unto Him, "My Lord and my God!" Jesus said unto him, "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

And many other signs truly did Jesus, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life through His Name (St. John 20:24-31).

After this the eleven disciples went back to their homes in Galilee, by the lakeside, as Jesus had bidden them; and not knowing what else to

do, they went to work once more with their boats and nets, as they had done in the old days. And while they worked, they remembered how, three years before, Jesus had come walking along that shore, and had called the two brothers, Simon and Andrew, and the other two brothers, James and John, to come with Him and be fishers of men. How many things had happened since that day!

The disciples had now seen the Lord twice since His Resurrection; but He was not with them all the time, as in the old days. But very early one morning, as they worked at their boats and nets, Jesus came to them again, and showed them that they must now make themselves ready for the greater work which He had for them to do. This is the story which St. John tells of His appearance to them by the lakeside:

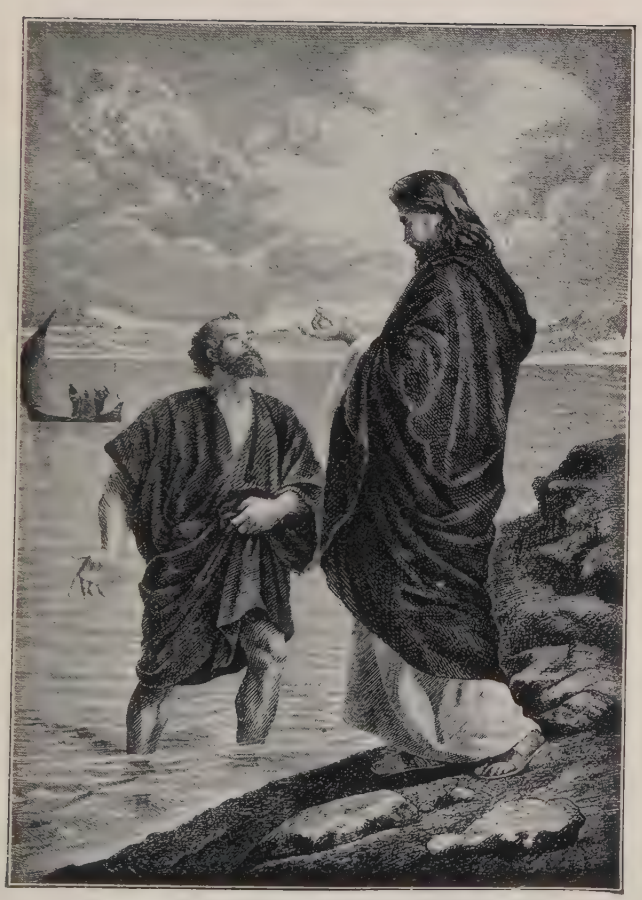
After these things, Jesus showed Himself again to the disciples at the sea of Tiberias; and He showed Himself on this wise: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

Simon Peter said unto them, "I go a fishing." They said unto him, "We also go with thee." They went forth, and entered into the boat immediately; and that night they caught nothing.

But when day was now breaking, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus said unto them, "Children, have ye aught to eat?" They answered Him, "No." And He said unto them, "Cast the net on the right side of the boat, and ye shall find." They cast therefore; and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved said unto Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he girt his coat about him, and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them, "Bring of the fish which ye have now caught." Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net rent.

Jesus said unto them, "Come and break your fast." And none of the disciples durst ask Him, "Who art Thou?" knowing that it was the Lord. Jesus then came, and took the bread, and gave them, and the fish likewise. This is now the third time that Jesus showed Himself to the disciples, after that He was risen from the dead.

So when they had broken their fast, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou Me



THE APPEARANCE OF CHRIST AT THE LAKE

more than these?" He said unto Him, "Yea, Lord; Thou knowest that I love Thee." He said unto him, "Feed My lambs."

He said unto him again the second time, "Simon, son of Jonas, lovest thou Me?" He said unto Him, "Yea, Lord; Thou knowest that I love Thee." He said unto him, "Tend My sheep."

He said unto him the third time, "Simon, son of Jonas, lovest thou Me?" Peter was grieved because He said unto him the third time, "Lovest thou Me?" and he said unto Him, "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus said unto him, "Feed My sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." And this He spake, signifying by what manner of death he should glorify God. And when He had spoken this, He said unto him, "Follow Me" (St. John 21 : 1-19).

Many times during the forty days after His Resurrection did the Lord appear to His disciples. Once He appeared to James, His kinsman; once to the eleven on a mountain in Galilee; and once to more than five hundred at a time. And always, when He came, He would speak to them the "things pertaining to the Kingdom of God," and give them directions for the work that they

were to do for Him. Here is what St. Matthew tells us of what the Lord said to them at one of these meetings:

And Jesus came and spake unto them, saying, "All power is given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (St. Matthew 28: 18-20).

QUESTIONS

1. To whom did our Lord appear on Easter Day?
2. Tell about our Lord's appearance to Thomas.
3. Tell of our Lord's appearance to the disciples by the lake.
4. How long was our Lord seen by His disciples after His Resurrection? What did He talk with them about?
5. What was our Lord's great command to His disciples?

XLI

THE ASCENSION

SO the Great Forty Days passed by. From time to time—perhaps almost every day—the Lord was with His disciples, "speaking the things pertaining to the Kingdom of God," and giving them their final instructions for building up His Church, proclaiming His message of salvation and eternal life, and caring for His people.

At last, by His direction, the Eleven came again to Jerusalem; and here He met with them for the last time, perhaps in that same upper room where they had eaten the Last Supper together. And He reminded them of the promise that He had then given them, to send the Holy Ghost upon them, and fill them with wisdom and with power for the work upon which they were now to go forth. And He told them that this promise was now very soon to be fulfilled; and bade them tarry in Jerusalem until it should come to pass.

There were still some of them who thought that the Kingdom of God was to be a kingdom

of earthly power and glory, with its center and capital at Jerusalem; and so

they asked Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

But He said unto them: "It is not for you to know the times or the seasons, which the Father hath set within His own authority. But ye shall receive power when the Holy Ghost is come upon you; and ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

Then He arose and led them out of the city toward Bethany; and when they had come to the top of the Mount of Olives, He lifted up His hands and blessed them; and as He blessed them, He was parted from them, and carried up into heaven; and a cloud received Him out of their sight.

And while they stood looking after Him, as He went up, they were suddenly aware of two Angels standing by them in white apparel, who said to them, "Ye men of Galilee, why stand ye thus gazing up into heaven? This same Jesus, who has been taken up from you into heaven, shall one day so come again, as ye have seen Him go."

Then they returned to Jerusalem with great joy; and day by day they met together in the upper room to study the Scriptures together, and

learn what they could from them about Him, or went to the Temple to pray and to give thanks to God while they waited for the promised coming of the Spirit. There were Peter and James and John, Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, Simon the Zealot, and Judas the brother of James. With these there were also the Blessed Virgin, the Mother of Jesus, and Mary Magdalene, and the other women, and the brethren, or kinsmen, of Jesus, and many other disciples—about one hundred and twenty in all.

And as they thus waited, they remembered that the chosen companions of Jesus had once been Twelve. They had been Twelve when Jesus had chosen them from among all those who had gathered about Him, to be with Him, and learn His ways; and they had been Twelve when He had sent them out, two and two into every city and village to which He intended to go, to make ready for His coming. And now He had told them they must make themselves ready to go forth in His Name again, and bear witness to Him, and proclaim His message; and they felt that when that time came, they ought still to be Twelve. But now they were only Eleven; for when our Lord was put to death upon the Cross, Judas Iscariot, who had betrayed Him, overcome

by horror and despair, had taken his own life. So Peter said to them:

"Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts 1:21-22).

And to this they all agreed. Now there were two men who both seemed to them well fitted for such an office—Joseph Barsabas and Matthias—but they did not feel that they could themselves choose between them. So they gathered themselves together, and prayed, saying,

"Thou, Lord, who knowest the hearts of all men, show of these two the one whom Thou hast chosen, that he may take the place in this ministry and apostleship from which Judas by transgression fell." And they cast lots for them; and the lot fell upon Matthias; and he was numbered with the Eleven Apostles (Acts 1:24-26).

And so, with their number once more complete, they waited for the Promise of the Spirit.

QUESTIONS

1. How long was our Lord with His disciples after His Resurrection? What did He talk with them about during that time?

2. What work had He now for them to do?

3. What must they wait for before they could begin that work? Why? Where did He tell them to wait?

4. How did the Lord leave His disciples at last?

5. Whom did they see by them when He left them? What were they told?

6. Name as many as you can of the Christian company. Where did they meet together? How did they spend their time?

7. Why did they choose another apostle while they waited?

8. Whom did they choose, and how? Whose place did he take?

XLII

PENTECOST

BEFORE our Lord ascended to heaven, He commanded His disciples to remain in Jerusalem until the Holy Ghost should come upon them to send them forth to the work for which He had prepared them. "Ye shall be baptized," He said, "with the Holy Ghost not many days hence. . . . Tarry ye in the city of Jerusalem until ye be endued with power from on high." So they remained in Jerusalem; and while they waited, they appointed Matthias to take the place which the death of Judas had left vacant in their number.

They had not long to wait. Ten days after the Ascension came the Feast of Pentecost, one of the great Jewish festivals. It was kept about fifty days after the Passover, and was held in remembrance of the Giving of the Law at Mount Sinai, when God had made His great Covenant with their forefathers through Moses, after He had delivered them from their bondage in Egypt. The festival came just at the end of the harvest

season in Palestine; and its chief ceremony was the offering in the Temple of the first loaves of bread made from the newly harvested wheat.

When the day came, the disciples went, as every one in Jerusalem did who could, to the Temple, very early in the morning, for this service; and then, as it was also the Lord's Day, the first day of the week, on which He had risen from the dead, they came together in the upper room of the house which they had made their headquarters, to join together in the Lord's service of the Breaking of the Bread, or as we should call it now, the Holy Communion. And then a wonderful thing happened:

And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came from heaven a sound as of a rushing mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

The Promise was fulfilled, and the Spirit was upon them for their work. At once they went forth, and made their way to the Temple, and began to speak to the multitudes who had assembled in its courts. No longer did they hide away

in fear, as before, but spoke boldly of Jesus, with the courage which the Spirit gave them. And wonderful to relate, they were able to speak to the people so that every one could understand them. There were crowds of people in the Temple court—pilgrims who had come to keep the Feast, not only from different parts of Palestine, but from many foreign lands; for the Jews lived not only in the Holy Land itself, but scattered through all the provinces of the Empire, and even far beyond; and these foreign-born pilgrims of course spoke many different languages. They gathered about the Apostles to hear what they had to say; and they were astonished, because the Apostles spoke to them, not only in the language of Palestine, but in their own native tongues as well.

And they were all amazed, and marveled, saying, one to another, "Behold, are not all these that speak Galileans? And how hear we every man in our own language wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene? Strangers from Rome, both Jews and proselytes, and Cretes and Arabians, we hear them speaking in our tongues the mighty works of God." And they were

all amazed, and were perplexed, saying one to another, "What meaneth this?"

But Peter, standing up with the Eleven, lifted up his voice, and spake forth unto them, saying, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. . . . This is that which was spoken by the prophet Joel:

"'It shall come to pass in the last days, saith God,
I will pour forth of my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
Yea, and on my servants and on my handmaidens
I will pour forth in those days of my Spirit;
And they also shall prophesy. . . .
. . . And it shall come to pass,
That whosoever shall call on the Name of the Lord
Shall be saved.'

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by mighty works and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not

possible that He should be holden of it. . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye now see and hear. . . . Let all the house of Israel therefore know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, "Brethren, what shall we do?"

And Peter said unto them, "Repent ye, and be baptized every one of you in the Name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Then they that received his word were baptized; and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the Apostles' teaching and fellowship, and in the Breaking of the Bread, and in the prayers. . . . And the Lord added to them day by day those that were being saved (Acts 2:7-47).

So it was that the Church, which St. Paul calls the Body of Christ, and in which our Blessed

Lord still dwells with us, came into the world; and every year we keep the Feast of Pentecost, or Whitsunday, in remembrance of the Coming of the Holy Ghost, and of the Birthday of the Holy Catholic Church.

Many things happened after this, of which you will learn later; about St. Stephen, the first Christian martyr, and about St. Paul's wonderful conversion, and about the first missions to the heathen, and the persecutions which the Christians had to endure for three hundred years, and of their faithfulness in their times of trial; and of St. John's wonderful vision in his old age of the final triumph of the Kingdom of God. And so the work of the Church went steadily on; for after the Spirit had come upon the Apostles:

Jesus Himself sent forth by them, from the east even to the west, the holy and everlasting gospel of eternal salvation.

And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.[1]

Farther and farther, as the years have rolled on, has the Gospel message been carried; and everywhere that it has been preached the world has been made better by it. Everywhere that the

[1] These two sentences stand at the end of St. Mark's Gospel, some ancient copies ending with the one, and some with the other.

Church has gone, she has taught men to know and to keep God's commandments; and in every place where men have learned to know and to obey God's laws, the cruelty and misery and selfishness of the old heathen days have grown less; slavery and all the abuses due to injustice and greed are being done away; suffering and disease are being conquered; people are learning to care for the sick, the poor, the homeless, and the aged; the nations of the world are learning to govern themselves more wisely, and to get along peaceably together, and everywhere education, enlightenment, and happiness have increased. Little by little, sin and wickedness are being done away; and the words of the Angel to St. Joseph before our Lord's birth are coming true: "He shall save His people from their sins."

And all this has come, and is still coming, from the life and the teachings of Jesus Christ, as men have learned to understand them, and to live them out in their lives.

And better than all that He has done for our lives in this world are the things that He has done for our eternal lives. He has taught us to know that we are the children of God, and that our Heavenly Father loves us with an everlasting love. He has taught us to trust in Him for

the forgiveness of our sins, and for the grace of His Spirit, to guide and defend us in the way of life, and to strengthen us to do His will. And He has taught us to look forward to that eternal life of happiness in heaven, which He has prepared for us to enter upon after the end of our lives on earth, and in which He waits to welcome those who steadfastly believe in Him, and faithfully try to follow the way of life which He has taught us, and in which He has walked before us.

Think of what Jesus Christ has done for the world! Is He not truly greater than any one else who has ever lived? And do we not well to reckon all our years from that great year, nineteen centuries ago, when He came into this world for our salvation?

QUESTIONS

1. What was the Feast of Pentecost?
2. What happened to the disciples at this time?
3. How was the Coming of the Holy Ghost manifested?
4. What effect did it have upon the disciples? (It gave them boldness to preach Christ, and taught them what to say.) What new power did it give them?
5. What effect did Peter's sermon have upon the people? What did he tell them to do?
6. What did their baptism make the people who received it to be? (See the Catechism, page 266 of the Prayer Book.)
7. After the people were baptized, what did they do? What is meant by the "Breaking of the Bread"?

8. By what other name do we call the Feast of Pentecost?

9. After the Holy Ghost had come upon the Apostles, what did they do? (St. Mark 16:20.) What did they build up in the world?

10. What does St. Paul call the Church, and why?

11. What effect has the Church had upon the world?

12. What has the Church done for us?

13. What is our duty as members of Christ's Church—(a) to ourselves; (b) to our fellow men; (c) to our Lord?

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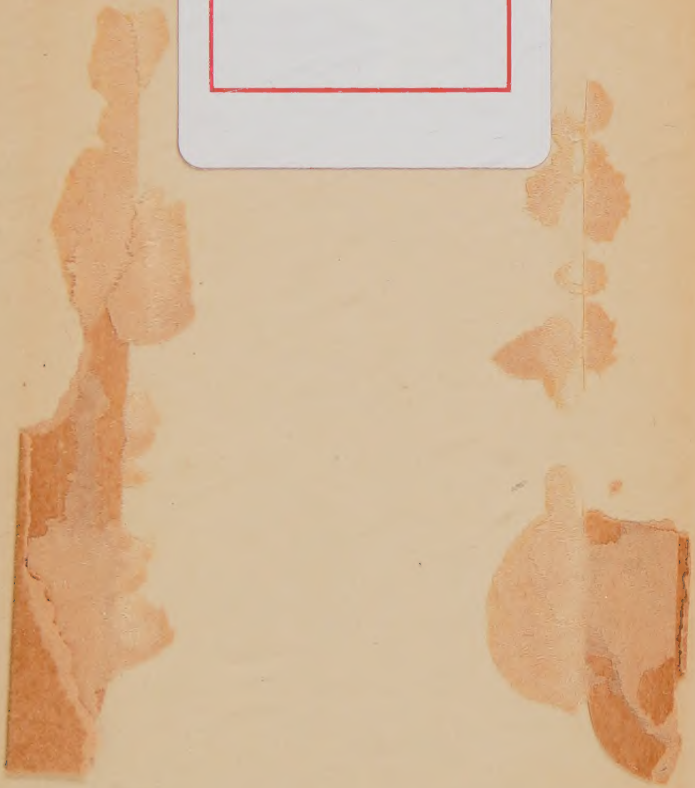

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